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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

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Editorial Introduction

It is not given to many men to live eighty-six years. Rarer still is he who retains his mental vigor, his adaptability to new ideas and events, his interest in the world about him for sixteen years beyond the appointed "three score and ten." But then, Dr. W. O. Carver, Professor Emeritus of Comparative Religion and Missions at the Southern Baptist Theological Seminary, has been an unusual personality all his life. He continues to amaze and gratify his closest friends as, mellowed in wisdom, he still keeps abreast of the times and maintains his interest in a surprisingly wide area of life and thought.

Doctor Carver has received many honors, not the least of which was the recent memorializing of his name in the Carver School of Missions and Social Work at Louisville, Kentucky. But his friends and former students still seek ways to honor him and let him know their gratitude for what they have received from him across the years. Such is the purpose of this *Festschrift* edition of the *Review and Expositor,* coming from the press near his eighty-sixth birthday, April 10, 1954.

These are essays in honor of W. O. Carver by some of his former students. Only one is about Doctor Carver. The others are on a variety of subjects, each in a field of special interest to its author, but each also on a topic to which the many-sided genius of Doctor Carver was no stranger. Indeed, he was in his own way something of an authority, and made some contribution to the thinking of the respective authors, in every one of these areas. For he combined in one remarkable life the Biblical exegete and interpreter, the historian, the theologian, the church man, the student of world religions, and the missionary statesman.

Some may be surprised to find Dr. Frank K. Means, Secretary of Education and Promotion of the Foreign Mission Board, included among the "former students of W. O. Carver," but such he was in a special way. Dr. Means is a

graduate of the Southwestern Baptist Theological Seminary, having done his graduate work there under Dr. W. W. Barnes. However, as he was finishing his studies at Fort Worth and entering upon his career as Professor of Missions at that institution in 1942, he went to Louisville for the specific purpose of special study under Dr. Carver, dean of professors of Missions among Southern Baptists. The measure of his personal indebtedness, as well as his appraisal of Dr. Carver's wider influence, is reflected in the first article.

Doctor Carver's insights into deeper meanings of the Scripture has long been recognized. Two of his former students who are now teaching in the Biblical field at Southern Seminary contribute articles which reveal their continuing interest in aspects of Biblical studies in which they first were stimulated by this great teacher. Dr. Clyde T. Francisco, Professor of Old Testament Interpretation, writes on "The Great Redemption," a study of Isaiah 40-55. Dr. Henry Turlington, Assistant Professor of New Testament Interpretation, discusses "Paul's Missionary Practice," as found in an examination of Acts and the Pauline epistles.

Dr. Theron D. Price served as Fellow to Dr. Carver, majoring in the area of Comparative Religion. Later his interests turned more definitely to the field of history, and he is now Associate Professor of Church History at Southern Baptist Seminary. The topic he treats is one in which Dr. Carver has a deep interest, "The Anabaptist View of the Church." Closely related is the study of the nature of the Church as found in New Testament theology, by Dr. Dale Moody, Associate Professor of Theology. Dr. Moody was one of the very last men to do graduate work under the direction of Dr. Carver, and he has repeatedly referred to him as "my greatest teacher."

Dr. H. C. Goerner, who was associated with Dr. Carver in the teaching of Comparative Religion and Missions for eight years before succeeding him upon his retirement in 1943, contributes an article on the Christian attitude toward non-Christian religions. Incidentally, Dr. Goerner, now managing editor of the *Review and Expositor,* also has fol-

lowed in the footsteps of his mentor in this regard, since Dr. Carver was managing editor for a number of years.

The concluding article is by Dr. Jesse R. Wilson, Home Secretary of the American Baptist Foreign Mission Society. Dr. Wilson studied under Dr. Carver at Louisville in 1918. His timely interpretation of the present world situation and the outlook for Christian missions is truly in the Carver tradition.

Many others might well have been chosen to represent the great host of men and women in many countries of the world who delight to honor their teacher and gratefully confess their deep debt to him, as they seek to pass on to others what they have received. When Dr. Carver reaches the century mark, some of them shall have their opportunity!

Attention is called to the new subscription rates advertised on page 142. These become effective with this issue. After months of struggle to hold the line, we have been forced to surrender to rising costs. The old rate of $2.00 per year was maintained long after similar journals had raised prices. This was made possible by an increased circulation and the fact that the staff of the *Review and Expositor* does its work as a labor of love and few of its contributors are paid for their articles. In spite of these economies, we have found ourselves recently operating at a loss and are compelled to pass along the actual costs to our readers. It will be noted, however, that despite the increase of the annual subscription rate, new two- and three-year rates are offered which make the total cost over a period of years only slightly higher than before. This is possible because it helps to stabilize our subscription list and cut down on overhead. We believe that Baptists need the *Review and Expositor* and its ministry. We bespeak the continuing support of our readers and believe they will appreciate the convenience and economy of the long-term subscriptions.

AN APPRECIATION OF WILLIAM OWEN CARVER

BY FRANK K. MEANS

William Owen Carver occupies a unique place in Southern Baptist life. He has made contributions of incalculable value to the kingdom of God as a theological professor, writer, preacher and lecturer, kingdom statesman, counselor, and devoted servant of Christ. Although his activities are somewhat more restricted than formerly, he continues to encourage and inspire his younger contemporaries as they seek to discover God at work in human history.

Endowed by God with an extraordinary mind, he accepted it as a sacred trust, laboring diligently to cultivate and improve it. The breadth of his knowledge is awe-inspiring. He can draw out of his mind "treasures both new and old" with a facility which is at once the envy and despair of those who are not so highly favored. His knowledge is inclusive in that he apparently is equally at home in missionary history and theory, comparative religion, theology, church history, current thought, or Biblical interpretation.

The establishment of a chair of missions at Southern Baptist Theological Seminary just before the turn of the century represented a new departure in American theological education. Looking back across the intervening decades from the vantage point of the present it is very difficult for one even to imagine a curriculum of theological studies which did not include missionary theory, history, the non-Christian religions, and current thought. The theological world owes a very great debt to Southern Seminary and Dr. Carver for having the audacity to break the conventional boundaries of theological education and pioneer in a new area. In accepting the newly-established chair of missions, Dr. Carver embarked upon a teaching career which was to extend across forty-seven years as a faculty member.

The approach made to the new area of study was all-important. If, in the mind of the professor, missions was fundamentally and basically a denominational enterprise, then churches and individuals would be free either to par-

ticipate in the program or to decline to do so as they saw fit. Fortunately, Dr. Carver had a much more comprehensive view of the whole undertaking. He saw missions as the redemptive program of God in which he has been actively at work throughout human history. Moreover, God who reconciles men to himself through Christ has given to them the ministry of reconciliation. They are ambassadors on behalf of Christ as though God was entreating the nations of the world through them to be reconciled to God.

Paul's epistle to the Ephesians made a profound impression upon the youthful professor. In his latest published work he refers to it as "the greatest piece of writing in all history." "All who have given careful study to the Epistle," he wrote, "agree that it is at once the most comprehensive, the most complete, the most incisive and creative of all the New Testament writings. It is beyond all praise, while it evokes most reverent and grateful appreciation. The philosophy of the Christian religion finds here its ultimate principles. Christian theology has no fundamental teaching that is omitted here, and the teachings are here held in balance such as is possible only when integrated in an architectonic concept which combines all elements in a natural relationship. Christian ethics find here their source and sanction, their aim and end, their persuasion and their power. Personal morality and social ethics are made interdependent and imperative, combined as aspects of life in the family of God.[1]

The class session in which Dr. Carver gave his exposition of Ephesians 3 came to be anticipated eagerly by undergraduate students. They came to the lecture expecting to hear a brilliant and erudite discussion of an outstanding passage of scripture, but they left the classroom as changed men and women. They had been led to see, many for the first time, that they, like Paul, had been called in accordance with God's "plan of the ages." They had shared something of Paul's exultant joy that, through the bestowal of God's

1. *The Glory of God in the Christian Calling* (Broadman Press, Nashville, 1949). pp. 3, 14.

grace, God's purpose to redeem lost humanity, whether Jew or Gentile, had been revealed to him. They had also shared in the overwhelming sense of humility and unworthiness Paul had felt when he realized that one who was "less than the least of all saints" could have a part in God's eternal purpose. Life, for many of them, was to have a new center of reference; and life, the world, and eternity were to be measured in terms of a completely different philosophy of history.

Having concluded that missions is rooted and grounded in the eternal purpose of God, he then turned his attention to the history, conduct, message, and methods of missions. If missions was of such vital importance to God, then everything related to the enterprise was worthy of careful study and consideration.

The students were also made aware that a science of missions was slowly but surely coming into being. They were encouraged to study the pronouncements and findings of important national and international conferences. These were not to be viewed as isolated pronouncements totally unrelated to each other. Rather, they reflect the developing thought of outstanding Christian leaders with reference to various aspects of the missionary enterprise. Just as the experiences of the race, in whatever connection, are of vital importance to an understanding of the past, present, and future, he recognized that the missionary enterprise of the present and future could benefit greatly from lessons learned in the past and present.

So completely did Dr. Carver give himself to the mastery of his field that he had little or no patience with students who either neglected their preparations or sought to "get by" by "goldbricking." Such students sometimes felt the full force of his righteous indignation. On the other hand, he could exercise infinite patience and share generous portions of his time with a fledgling "professor of missions" from a daughter institution. Despite an overcrowded schedule, he went out of his way to be of assistance to someone who was a newcomer to the field in which he had pioneered.

Half-hearted preparation was almost as intolerable as no preparation at all. One calls to mind a particular instance in which a student had given only a cursory glance at the day's assignment. He was able to locate the answer to the professor's question as "half-way down on the left-hand side of the page." It is safe to say that he made more thorough preparation for subsequent class sessions!

On another occasion, however, a student sought to justify the smallness of Southern Baptists' missionary achievements by comparing them with the efforts of other denominational groups. Dr. Carver, for what seemed to be a full minute, directed his gaze toward the windows of the classroom. When he finally did turn back toward the class again, his eyes were glistening with tears as he said, "I am not so concerned about the conduct of others in this respect as I am that I myself may win the approval of the redeeming Christ."

Graduate students discovered a cordiality and warmth about their instructor which was not always in evidence in undergraduate courses. They also had occasion to discover the incisiveness of his mind and the versatility of his knowledge. They were made to feel that he, as well as they, was a very active participant in the never-ending quest for more knowledge and greater understanding.

The world of scholarship was not long in recognizing Dr. Carver's worth as a man and the significance of his work. His influence extends far beyond the bounds of his own denomination, and five colleges and universities have honored themselves by conferring honorary degrees upon him.

The eighteen volumes which have come from Dr. Carver's pen have made him renowned both within and beyond the Southern Baptist Convention. Much of his writing was done at his seminary office, but he frequently continued his labors at home after a busy day on the campus. According to an unauthenticated story, the dining room table was the scene of his literary labors at home. Mrs. Carver, so the story goes, tried, without too much success, to prevent un-

sightly inkspots from appearing time after time on her best tablecloths!

The best known of his books appeared as follows: *Missions in the Plan of the Ages* (1909), *Missions and Modern Thought* (1910), *A Commentary on Acts* (1916), *All The World in All The Word* (1918), *The Bible a Missionary Message* (1921), *The Self-interpretation of Jesus* (1926), *Thou When Thou Prayest* (1926), *The Course of Christian Missions* (1932), *The Rediscovery of the Spirit* (Norton Lectures for 1934), *The Furtherance of the Gospel* (1935), *Sabbath Observance* (1940), *Christian Missions in Today's World* (1942), *God and Man in Missions* (1944), and *The Glory of God in the Christian Calling* (1949).

His "Kingdom Facts and Factors," an analysis of missions in relation to the contemporary scene, was a regular feature in *The Commission,* Southern Baptist world journal, for many years. Pastors and denominational leaders have frequently remarked to the editors that it was the first feature in the magazine to which they turned. Add to these an undetermined number of articles and monographs prepared for publication in periodicals, journals, and encyclopedias, and one begins to see how far-reaching this phase of his ministry has been. Francis Bacon suggested that some writings are just to be "tasted," while others are to be thoroughly "chewed and digested." Dr. Carver's writings belong distinctly to the latter category, but if one "chews and digests" them the result is most rewarding.

When one is identified so closely with a teaching career, the magnitude of his contributions as a preacher and public lecturer is sometimes overlooked. Church and assembly groups, as well as denominational meetings, have been edified by Doctor Carver's stimulating interpretations of scripture. He has never been afraid to digress from conventional ways of thinking whenever and wherever he finds them in conflict with the plain teachings of the New Testament.

Perhaps his most effective platform work was done in connection with chapel addresses or lectureships on theo-

logical subjects. He has delivered the Norton Lectures in his own institution, the Holland Foundation Lectures at Southwestern Baptist Theological Seminary, and the Layne Lectures at New Orleans Baptist Theological Seminary. The students and faculty members who made up his audiences felt that they were being led to "think the thoughts of God after him."

Dr. Carver did not confine himself to the professorial chair and the public platform. He became a familiar and highly respected messenger to meetings of the Southern Baptist Convention. His true stature as a kingdom statesman expressed itself through service as president of the Southern Baptist Historical Society and as chairman of the board of trustees for Shanghai University. In the first connection, he succeeded in having the seminary designated as a depository for Southern Baptist historical resources. The gratifying progress now being made by the Southern Baptist Historical Commission is due in no small measure to the quality of his earlier leadership. During his tenure as president, Dr. William Wright Barnes was commissioned to write the one-volume history of the Southern Baptist Convention which has just been published.

Woman's Missionary Union has turned to Dr. Carver repeatedly whenever she has needed a staunch and reliable advocate. A case in point is recorded in Dr. Barnes' history: "Up to 1913, its twenty-fifth anniversary, Woman's Missionary Union made no reports directly to the Convention. Reports were made to the two mission boards and incorporated in their reports to the Convention. In 1913 Dr. W. O. Carver advised the preparation of a direct report, relative to the twenty-fifth anniversary, which he succeeded in getting before the Convention. This was the first time the women had been permitted to make their report direct to the Convention."

After almost twenty-five years of incessant study in the literature of missions, Dr. Carver visited the mission fields in Latin America and the Orient. The missionaries,

confronted with vexing problems of policy and procedure, turned to him for guidance and encouragement. They were not disappointed. In fact, many of them had sought his counsel and guidance even before being appointed as missionaries. In wrestling with the difficult question of what constitutes a call to mission service, young people on campuses and in conventions have sought his advice on how best to invest their lives in service to Christ. "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" as a result of the labors of missionaries whom he has assisted in making destiny-determining decisions.

The size of Dr. Carver's contribution to the life and work of the Foreign Mission Board can scarcely be measured. Board members and administrators, in moments of crisis and uncertainty, have sought his advice and found it to be particularly helpful. They have felt that he, as much as anyone among us, was trying to view the human scene from God's standpoint to determine what steps should be taken next. They knew that Christ's denunciation of his generation because they could forecast the weather but were unable to discern "the signs of the times" did not apply to him.

The fact that two of his own children have served as missionaries is not an indication of Dr. Carver's effectiveness as a teacher. Rather, it is a clear indication that he and Mrs. Carver have made an effort to maintain a home in which decisions to follow the Lord's leadership are as natural as any other life experience.

Who has not been inspired by Dr. Carver's public prayers? One comes away from such an experience with the feeling that he has shared in a spiritual adventure in which one of God's creatures has entered into intimate fellowship with the Almighty. There is nothing casual or familiar about the suppliant. He makes his approach to Almighty God with all of the reverence and respect the Creator deserves; yet, he communes with his Heavenly Father with the same faith and confidence a child has in his earthly father. The inevi-

table conclusion is that one has witnessed a human-divine encounter between a man and his maker.

The late, great M. Theron Rankin regarded Dr. Carver as his spiritual mentor. He undoubtedly will continue to be precisely that to literally thousands of others for a long time to come.

THE GREAT REDEMPTION

BY CLYDE T. FRANCISCO

It was my privilege to be in Dr. John R. Sampey's lecture course in Isaiah the last year he taught at the Southern Baptist Theological Seminary. There has never been any experience in my life that has surpassed the inspiration he brought to us during that momentous year. Yet after he had been lecturing a week or so in Isaiah 40-66 it seemed that he kept repeating himself period after period. At first the students thought that the years were at last catching up with the revered scholar, but we soon came to see, through his guidance, that the Scripture was actually repeating itself also.

And yet not exactly repeating itself. Although the same ideas kept recurring, there was great variation in the manner of presenting these concepts. And the thought quite obviously kept moving on toward a planned climax. Encouraged by Dr. Sampey, I determined to study more intensively the message which the author wished to convey, and the manner in which he was presenting it. It appeared that the first step in trying to understand the passage was to arrive at some conclusion about the date and author. Accordingly this became the field of investigation for my doctoral thesis. The conclusion reached was that apparently the author was himself an exile in Babylonia c. 550-540 B. C., and a thorough student of the eighth-century Isaiah.[1] Even if the eighth-century Isaiah is the author, he writes *as if he were an exile of Babylonia c.* 550-540 *B.C.* So quite definitely the viewpoint of the writer has been established. He is an exile (real or imaginary) speaking to Jewish exiles who were living in the land of their captivity.

As yet, however, I had made little progress toward a better understanding of the essential nature of the passage that I had already come to suspect was the grandest in the Old

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1. Cf. Clyde T. Francisco, *Introducing the Old Testament*, Broadman Press, 1950, pp. 115-118.

Testament. One day while talking with Dr. W. O. Carver, I began to receive some new insights. He had outlined in his Bible the successive steps in the development of the thought of the author. This outline he graciously showed to me, and at once I knew that this was the clue I needed.

Dr. Carver had observed that the method of the writer was to develop his teaching by showing in various ways that Yahweh had a great plan of redemption for humanity. Israel, his chosen people, had continually failed him in achieving this purpose. What would Yahweh do in light of this? Soon after my conversation with Dr. Carver, he allowed a student to borrow his Bible in which the notes were written, and has never been able to remember who it was! I am thankful that I am not a suspect for I was already teaching at the time and in constant touch with Dr. Carver!

Without his notes as evidence, however, it is impossible to tell which of the ideas I am about to present are mine and which are due to him. Perhaps the most realistic approach would be to recognize as his any ideas that appear convincing and as mine those that leave the reader cold. At least let us hope that together we have rediscovered the mind of the author of Isaiah 40-55.

Isaiah 40-55 is a symphonic poem. Its literary structure is carefully planned and perfectly executed. Scholars have failed to perceive this, either because of a prosaic lack of literary appreciation, or because they refuse to believe that at so early a date such literary sense was possible. When one studies the remarkable literary skill revealed in the Akkadian *Epic of Gilgamesh,* dated at "the second millennium,"[2] he should not be surprised if by the eighth or sixth century B. C. such a work as Isaiah 40-55 appeared in Babylonia.

By the term "symphonic poem" we mean that the author takes a theme and develops it toward a climax. He will vary

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2. James B. Pritchard, *Ancient Near Eastern Texts,* Princeton University Press, 1950, p. 73. Also, cf. J. Laessoe, *Literary and Oral Tradition in Ancient Mesopotamia,* Munksgaard, Copenhagen, 1953.

the theme in numerous ways as may suit his purpose. The repeating of the theme, as is often true in musical pieces, gives the untrained ear the appearance of sameness. Yet if one listens closely he will note that there is variety along with the repetition. No two times is the theme developed exactly the same way. Thus the masterpiece moves toward its intended climax. This use of variety and repetition marks the whole of the passage under study.

Most essential in the study of a symphony is the discovery of the theme. This is usually not very difficult, since it is constantly recurring. Nor is it so in our case. The theme of Isaiah 40-55 is quite plainly, *The Great Redemption.* The redemption of Israel is emphasized first as delivery from exile in Babylonia, but ultimately becomes redemption from the curse of sin. This emphasis upon Yahweh's deliverance of his servent Israel is the constantly recurring note of the section. It is the subject of every passage and the end of every activity.[3]

The thought is developed by the use of four variations on the theme. These are the four characteristic ways that the author will use to show how The Great Redemption will be accomplished. At first the intention is obscure, but as each cycle appears the purpose becomes clearer. Thus it may be said that the thought moves around and around and onward. It is apparent, therefore, that such an intricate literary structure is difficult to analyze and understand. But that is what makes it all the more significant as an inexhaustible well of spiritual truth. A study of Shakespeare may not be as easily done as that of a modern "best-seller," but it is nonetheless all the more rewarding.

The four variations on the theme are:

1. *Comfort to the discouraged servant Israel.* Israel in exile, discouraged and hopeless, is told to take heart. She is about to be delivered. Using various figures of speech, the

3. Cf. Isaiah 40:1-2, 3-4, 10-11; 41:17ff; 42:16; 43:5-6; 44:22-23; 44:27-28; 45:4; 46:4; 47:4; 48:14, 17, 20; 49:6, 9-12; 50:2, 51:3, 5; 52:1-3, 52:13-53:12; 54:5, 8; 55:6-7.

author will reemphasize this point over and over again. Thus he will drive his truth home. Most of the passages in Isaiah 40-55 deal with this subject.

2. *The incomparable Yahweh.* The God of Israel is compared with the gods of the heathen. The heathen gods are shown to be useless, and every imaginable metaphor is used to exalt the name of Israel's God. Since he is such a God, what he purposes for Israel will be accomplished.[4]

3. *The reason why Yahweh redeems Israel*—in order that she may show all men everywhere that Yahweh is the true God; in other words, to reveal his fundamental nature to humanity.[5]

4. *The failure of Israel to carry out Yahweh's purpose for his servant.* This is an all-important point. Although Yahweh has a great purpose for Israel, she continually fails him at every turn. How can his world-wide purpose ever be realized?[6]

These four variations will pass through definite cycles, although not always in the order listed above. Each of these cycles, as in a musical symphony, may be regarded as a movement. Each movement closes with a note of pessimism about sinful Israel. Yet in each movement progress is made toward the ultimate goal of the prophet. There are six such movements or cycles in Isaiah 40-55:

1. Yahweh's purpose for his servant Israel, who is blind and dumb (41-42).

2. Yahweh's purpose reiterated to a sinful and ungrateful people (43).

3. The deliverance from exile to be accomplished through Cyrus the Great, but the Israelites stubbornly object to Yahweh's using him (44-45).

4. Great Babylon is to fall; Israel will be redeemed from exile, but not because she deserves it (46-48).

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4. Cf. Isaiah 41:1-4; 43:1-13; 44:6-20; 46:1-47:15; 49:24-50:3; 51:12-16.
5. Cf. 42:1, 4, 6; 43:8-13; 44:5; 45:14-23; 48:6a, 9a; 49:6; 55:1-5.
6. Cf. 42:18-25; 44:22-28; 45:9-13; 48:1-19.

5. A new Servant is chosen, who in some way is still Israel. He will bring Israel as well as the Gentiles to God (49:1-50:11).

6. The Servant suffers vicariously in order to secure this redemption of all men, Israelites and Gentiles alike (51:1-54:17).

The most fundamental problem confronting the student of Isaiah 40-55, therefore, is the identity of the servant mentioned in the fifth movement. Is he a "new" servant? If so, who is he? First, one must identify the "servant poems" themselves. Although there is general unanimity as to where the four poems begin, there has been little agreement concerning where they end. Thus, the first poem may be 42:1-4, or 42:1-9; the second 49:1-6, 49:1-7, or 49:1-13; the third 50:4-9, or 50:4-11; the fourth being generally agreed upon as 52:13-53:12.

Are these poems an integral part of the original work or have they been inserted later without any real connection with the original context? This matter seems to be all but settled according to the opinion of Ivan Engnell, an outstanding member of the now famous "Uppsala school": "Scholars of most recent years tend . . . towards the incontestable factual connexion between the 'Ebed Yahweh songs and the surrounding textual sections from the point of view of language as well as composition and ideology. The very difficulties in the attempts at distinguishing the songs as literary units and the very different results should be sufficient evidence for the fact that they are from the first at home in this environment."[7] After a minute study of the problem C. R. North has come to the same conclusion.[8]

It can be taken for granted, therefore, that the poems and their contexts can be considered as a unity. We are now

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7. Ivan Engnell, *The 'Ebed Yahweh Songs and the Suffering Messiah in "Deutero-Isaiah."* "Bulletin of the John Rylands Library," Vol. 31, No. 1, January 1948. Reprint, p. 11.

8. C. R. North, *The Suffering Servant in Deutero-Isaiah.* London 1948, p. 186.

prepared to make a more intensive study of the identity of the servant.

It is apparent that the servant of the Lord ('Ebed Yahweh) in chs. 40-48 is the nation Israel. The context will allow nothing else. 41:8-9 clearly states this fact. The servant poem in ch. 42 contains Yahweh's purpose for Israel. The world-wide mission is his intention for her. Thus Israel in this servant poem is *personified.* Yet even here as in the other three servant poems, the servant of the poem is *anonymous,* not definitely identified in the *poem.* In 43:10-12 Yahweh repeats to Israel, "Ye are my witnesses." It is repeated that Israel is the servant in 44:1 and 48:20.

However, as we have seen, although Yahweh has chosen Israel as his servant and will redeem her, he is not pleased with her. She does not really fulfil the requirements of 42:1. Yahweh's soul does not delight in her, as he would desire. Israel is blind and deaf (42:19), has *burdened* and *wearied* him with sin (43:24), questions his providence (45:11), from birth a rebel (48:8). The servant who will accomplish Yahweh's purpose is neither deaf (50:4) nor rebellious (40:5). In fact the nation as such can by no stretch of the imagination be regarded as the true Israel (48:1-2).

A major climax comes in ch. 48. The entire chapter deals with the inadequacy of Israel to please Yahweh. In 42:9, Yahweh had announced that the things formerly predicted are now being fulfilled, and that new things are being predicted. Now in ch. 48 these new things are enlarged upon and emphasized. An elaborate preparation is made for a dramatic announcement. The Israelites are told to assemble to hear the proclamation of "these things" (48:14). "These things" include the coming of Cyrus (48:14-15), but more than that, for now comes the climactic announcement toward which the entire poem has been moving:

> Come ye near unto me, hear ye this:
> I have not spoken in secret from the beginning;
> from the time that it was, there am I.

Then a strange voice breaks in:

> And now the Lord God and his Spirit has sent me.
> (48:16)

Who is this "me"? Some have attempted to emend the text, but the Dead Sea Scrolls of Isaiah[9] support the Massoretic reading. The only plausible explanation is that the speaker here is the same as the one who speaks in 49:1-6, the Servant of the Lord.[10] His appearance is "the new thing" that Yahweh is announcing, toward which the entire poem has been moving. He is the *true* servant, the *true* Israel (49:3). He is most certainly not Israel itself, for it is his mission to bring obstinate and sinful Israel back to Yahweh (49:5-6). The Dead Sea Scrolls also support the Massoretic text here.[11] Although Yahweh has purposed that Israel should be his servant, the one in whom he delights, she has from the very beginning failed him. Yet Yahweh will not be permanently delayed by Israel's obstinancy. He will choose a servant who will be an Israelite ("Israel in whom I will be glorified" 49:3), yet who is not the nation itself. He, the true Israelite, will bring Israel to God, as well as the Gentiles, thus fulfilling the original purpose of God. The indefinite intrusion of the ideal servant in 48:16 is another mark of the symphonic development from vague hints at first to more definite conclusions later.

It is most significant to note that *after* 48:20 *the term "servant" is never again applied to the nation Israel.* The figure applied to the nation now is that of wife (50:1). From now on the term "servant" is found only in the servant poems themselves, and is applied to one who has a mission to Israel, and thus cannot be considered Israel itself. In fact, even in 56-66 the nation is never called the servant. After the climax in 52:13-53:12 a new term is used for the first time. The followers of 'Ebed Yahweh are called *"servants* of the Lord" (54:17). This figure becomes most significant in 56-66 to distinguish between the true and false Israelites.[12]

Thus it is most certain that there has been progress in

9. *The Dead Sea Scrolls,* Millar Burrows, ed. The American Schools of Oriental Research, 1950, plate XL.

10. This is not the prophet. Nowhere does he call attention to himself.

11. *The Dead Sea Scrolls,* Millar Burrows, ed., *op. cit.,* plate XLI.

12. Cf. Isaiah 65.

the thinking of the prophet. Although the servant at first is Israel, it has been in the author's mind all along that Israel could not fulfill the requirements. That is why, even in ch. 42:1-4, the ideal servant is annonymous. Since the prophet's contemporaries did not share his opinion, he must impress upon them the fact of the impossibility of Israel's achieving the goal Yahweh revealed for her at the beginning of her history. A radical departure must be taken from the previous course of history. Yahweh was at last to reveal his solution to the perpetual problem of the prophets, Israel's constantly recurring unfaithfulness. The suffering servant would vicariously restore Israel to Yahweh in an everlasting fellowship.

Who is the suffering servant? That he is not the nation Israel is apparent from all that has been said above. Yet to deny that he is Israel does not necessarily prove that he is an individual. Some assert that he is *ideal Israel* (Skinner in *The Cambridge Bible*) or *spiritual Israel* (Whitehouse in *The Century Bible*) or a *corporate personality* (sometimes the nation, sometimes the nation individualized) as suggested by Wheeler Robinson, or some other group within Israel that would restore Israel to Yahweh. There is no reason in this paper to go into a criticism of these views. C. R. North has dealt with them adequately in his most capable study.[13] It is his conclusion, as it is that of the present writer, that at least in Isaiah 52:13-53:12, if not in the previous "servant songs," the prophet speaks of "a unique individual who obviously has not yet appeared."[14]

A few remarks need to be said in favor of this individual interpretation of Isaiah 52:13-52:12. If the servant is an individual in the fourth poem, he is certainly so in the second and third. Even in the first this is implied by the anonymity of the servant in the poem itself. This, of course, cannot be perceived until one has read the last poem, just as one cannot understand any symphony until he has heard it all.

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13. C. R. North, *The Suffering Servant in Deutero-Isaiah.*
14. C. R. North, *op. cit.*, p. 214.

Then when it is replayed he will notice and understand aspects of the masterpiece he did not perceive before.

In favor of 'Ebed Yahweh's being an individual, C. R. North has presented the following evidence:[15]

(1) "That the Servant in the Songs is anonymous; outside the Songs he is equated with Jacob-Israel."

(2) "That the anonymity of the Servant in the Songs is accompanied by a heightened individualization in the portrait of the Servant."

(3) "That the character of the Servant in the Songs is different from that of the Servant Israel in the rest of the prophecy."

This "heightened individualization" is marked in 50:4-9. Reference is made to the Servant's tongue, ear, back, face, beard. Mention is made of his awakening each morning. In the fourth Servant poem it is impossible to escape the impression that here an individual is intended. His "visage" and "form" are named. He dies, an observation that could never be applied to the nation, or even the remnant, neither of which ever died. In fact, it is plainly said that his vicarious suffering benefits "my people" (53:8b). If this Massoretic reading is accepted, the speaker in ch. 53:1ff is the prophet, who is speaking for his own people, the Israelites. The Servant benefits Israel, so cannot be identified with Israel. The Dead Sea Scrolls read *'ammo* (his people). This gives the same sense, but would permit the Gentiles to be the speakers in 53:1ff. However, this is hardly likely, for 53:1 implies that to the speaker or speakers there has come a revelation not generally known. This would hardly be appropriate upon the lips of the Gentile kings mentioned in 52:15. It is more fitting that the speaker be the holy remnant of Israel who are benefited by the work of the servant and who have been given an insight into the meaning of his sufferings.

It is becoming increasingly common among Old Testament scholars, therefore, to grant that there is reference to

15. C. R. North, *op. cit.*, pp. 205-206.

an individual in the Servant poems themselves. But who is this individual? Is he the prophet himself, some hero of the past, or some contemporary of the prophet? All of these and more have been suggested, but have eventually fallen into disfavor, frequently disproved by the very men who had at first proposed the interpretation.

Present-day scholars, on the other hand, are very hesitant about identifying the Servant with the individual King-Messiah of the pre-exilic prophets. Even C. R. North remarks, "For my part, I do not think that anything is to be gained by attempts to prove that the Servant is the Davidic Messiah . . . The Servant is a soteriological rather than a political Messianic figure."[16]

Why must it be true that the concept of the Davidic Messiah and the Suffering Servant are mutually exclusive? To say that the figure in Isaiah 52:13-53:12 is soteriological does not deny its kingly nature, even as North admits.[17] What we have in the fourth servant poem is a new *emphasis.* The servant is more savior than king, but he is still king.

Kissane, whose work is described by Engnell as "the latest and hitherto probably best theological commentary on Isaiah,"[18] puts the case admirably:

"It would indeed be surprizing if the prophet's picture of a restored Sion contained no reference to the restoration of the dynasty of David. For according to the earlier prophets the two concepts were inseparable. The reign of David was Israel's golden age, and the Sion of the future would be a revival of the kingdom of David. Thus the earliest of the written prophets includes in his prophecy of restoration the raising up of 'the tabernacle of David that was fallen' (Amos ix.11), and Osee [Hosea] associates the return from Exile with the renewal of allegiance 'to Jahweh their God and David their king' (Os. iii.5). Similarly, Isaiah speaks of the revival of the glories of the dynasty of David under the 'shoot from the stump of Jesse'

16. C. R. North, *op. cit.*, p. 218.
17. *Loc. cit.*
18. Ivan Engnell, *loc. cit.*

(Is. xi.1, 10ff); and the tradition was continued by Jeremiah (cf. Jer. xxx.8-9; xxxiii.14ff) and by Ezechiel (cf. Ezech. xxxiv.22ff; xxxvii.24-25)."[19]

When one remembers that the author of chs. 40-55 is either Isaiah or more likely one of his later disciples, these observations of Kisssane become even more pointed. Everyone knows the importance of the Davidic Messiah in the Isaianic school. Engnell rightly wonders why the obvious identification of King-Messiah and Suffering Servant is not more generally admitted: "It seems indeed a riddle that Protestant scholars . . . have been able so completely to overlook its necessity. Obviously the Catholic theologians who almost without exception maintain 'the messianic interpretation' (*e.g.* Feldman, Fischer, Kissane) have been less handicapped, as they join directly the old traditional Christian interpretation, founded in its turn no doubt on a primary tradition and, thus, representing a sound and just line of interpretation. For it should not be forgotten, as has so often been done within modern literary critical scholarship, that one is always on safer ground *with* tradition than *against* it—provided of course that tradition is compatible with a purely scientific view."[20]

It would appear that although scholars like C. R. North maintain the unity of the servant poems and their context, they still unconsciously give obeisance to those who claim their independence. To deny that there is no identification of the Suffering Servant with the Davidic Messiah is to ignore Isaiah 55:3-5, the climax of the entire symphony. Until the very last passage the author has reserved his ultimate teaching—the identification of the 'Ebed Yahweh with the Davidic King-Messiah. This is done with his characteristic literary reticence, the truth appearing only to those who want to see, even as Jesus would use his parables for those who wanted to know. It is no wonder that most of the Jews, obsessed with dreams of political power and in-

19. E. S. Kissane, *The Book of Isaiah*, Dublin, 1943, Vol. II, p. 173.
20. Ivan Engnell, *op. cit.*, p. 39.

dependence, had no time for such a dreamer who had hidden his pearls for the more thoughtful.

That does not mean, as some would claim, that none of the Jews made the identification of 'Ebed Yahweh and Davidic Messiah. Quite clearly Simeon in Luke 2:25-35 makes such an identification. And he must not have been alone.[21] If Simeon and his fellows had discovered this fact without further aid, it is most remarkable that in the light of the historical Jesus men should still refuse to see. For the truth is there for all to behold.

In Isaiah 55:3 Yahweh reaffirms his covenant *with David.* It will be accomplished through the Suffering Servant. It is most significant to note in this respect that the term "servant" elsewhere in the Old Testament is applied to David more than to any other individual (sixty times).[22] In fact David (the Davidic Messiah) will be 'Ebed Yahweh: "Behold, I have given him for a witness to the people" (55:4).

The antecedent of the "him" in v. 8 can only be David. The description that follows most naturally applies to 'Ebed Yahweh. One has only to compare vv. 4-5 with 42:1,4,6; 49:6,7; 52:15; 53:12 to see this plainly taught. The statement may be paraphrased, therefore: "I have made David to be 'Ebed Yahweh."

Thus the author of Isaiah 40-55 has shown that the nation Israel will of itself never achieve the grand purpose of God for her. On ideal Israelite must suffer vicariously to redeem both Israelites and Gentiles. This ideal Israelite, 'Ebed Yahweh, will be one and the same with the Davidic King-Messiah. Just how this will be done the author does not say. Perhaps he did not know. But as much as was revealed to him he wrote down for all men who would, to see.

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21. Wm. H. Brownlee, *The Servant of the Lord in the Qumran Scrolls I,* "Bulletin of the American Schools of Oriental Research," Dec. 1953, No. 132, pp., 8-15; where he discusses the significance of the reading MSHTY ("I have annointed") in Isa. 52:14 in the Dead Sea Scrolls (Mss. Text reads MSHT ("marred")).

22. Cf. Curt Lindhagen, *The Servant Motif in the Old Testament,* Uppsala, 1950, pp. 281ff. Also cf. Ezekiel 34:23; 27:24.

Although it is not certain whether Engnell has taken the correct approach in proving his point, I absolutely agree with his conclusions:

"The conception of the suffering Messiah is to be found *within the Old Testament itself* . . . 'Ebed Yahweh is the Messiah himself, the Savior King of the dynasty of David waited for."[23]

23. Ivan Engnell, *op. cit.*, pp. 4, 7.

PAUL'S MISSIONARY PRACTICE

BY HENRY TURLINGTON

Adolf Deissmann was quite accurate when he asserted that "it was as a missionary that Paul had the most definite influence upon subsequent history."[1] It was part of the Apostle's task as a missionary to be a preacher, letter writer, and theologian. He even looks upon his own inconsistencies as reflecting his continuing attempt to be a true apostle of Jesus Christ.[2] To the world at large, Paul may have seemed to be another of many insignificant missionaries who went about serving some peculiar philosophical or religious idea: some Athenians said of him, "He seems to be a preacher of foreign divinities."[3] Yet the magnificent accomplishments of his mission work continue to amaze the Christians of succeeding generations.

Nevertheless, Paul's missionary practice has often been partially or completely ignored in the missionary practice of later generations. The question raised is not simply, How much influence has the missionary Paul had on subsequent mission practice? The problem is more penetrating: What precisely was the Apostle's missionary practice, and to what degree and in what ways are his principles and methods applicable to the mission work of the twentieth century?

One of the most provocative and stimulating criticisms of modern missionary methods in the light of apostolic practice has been made by Roland Allen, a former missionary in North China, in his book *Missionary Methods, St. Paul's or Ours?*[4] He points to the amazing success of Paul as a builder of churches and argues persuasively that his principles ought to serve as the pattern for mission work today, though their method of application may vary to some extent according to

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1. Deissmann, Adolf, Paul, *A Study in Social and Religious History.* Translated by W. E. Wilson (New York: George H. Doran Company, 1926), page 224.
2. Cf. II Corinthians 1:15-23; 5:13.
3. Acts 17:18.
4. Allen, Roland, *Missionary Methods, St. Paul's or Ours?* (New York: Samuel R. Leland, 1927). Cf. also Allen, Roland, *The Spontaneous Expansion of the Church and the Causes which Hinder It* (London: World Dominion Press, 1927).

circumstances. Allen finds two principles which underlie all of the Apostle's practice: (1) he was a preacher of the Gospel of grace, not of law; and (2) he must retire from his converts to give place for Christ to help them grow in the freedom of faith. Ultimately, these principles mean to Allen that Paul's basic objective was the establishment of indigenous churches with a ministry from among their own number and a complete spiritual authority of their own. He affirms that Paul believed that Christ would perfect his church and strengthen and settle his converts.

Allen, however, is not really willing to agree that Paul's principles alone are sufficient for today's use; he urges that no other person since the apostle has discovered or practiced methods for the propagation of the Gospel "better than his or more suitable to the circumtances of our day."[5] He compares modern mission methods with those of Paul, and in the process asserts that the limited effectiveness of much modern missionary practice is due to the fact that we have not followed apostolic principles and methods.

Allen's helpful and provocative criticism has driven many of those interested in the mission enterprise today to a fresh study of Paul's mission practice and a careful appraisal of its continuing values for missions today. In the pages which follow an attempt is made first of all to outline Paul's practice as a missionary. The divisions are not intended to be and indeed could not be mutually exclusive: the first is concerned with the way the Apostle "lays a foundation;" the second, with his continuing interest in the churches' development; and the third, with his promotion of spiritual unity among Christians. Afterwards, the question of the continuing revelance of the Apostle's practice is considered.

The Planting of a Church

Most of our information about Paul's procedure in planting Christianity in places where the Gospel had not yet been preached comes from Acts, though his letters are not

5. *Ibid.*, p. 195.

without significant clues.[6] He apparently did not plan any missionary enterprise without seeking the guidance of the Holy Spirit; in any case, he sometimes was led to alter his plans (Romans 1:13; Acts 16:6-10), and on at least one occasion physical necessities helped to make the decision for him (Galatians 4:13). Sir William Ramsey sees Paul as planning province by province to win the Empire to Christ, and that by following the main roads and concentrating on the principal cities.[7] How carefully Paul planned such a program, however, cannot be proven. How much of the work in Thessalonika and Corinth was foreseen in Troas? The fact is the Apostle's planning is neither complete nor rigidly fixed as he embarks upon a missionary task. Nevertheless, his general purpose and the hope to which he relates himself is even more comprehensive than Ramsey has asserted. He looked upon himself as inaugurating a universal proclamation of the gospel that would issue in the accomplishment of the purpose of God for all the nations.[8] To accomplish this mission given to him he must plant churches from which the good news will continue to sound forth.[9]

When Paul reached a city in which he was constrained to plant the Gospel, he sought out opportunities to witness to the lost. Preaching was his incessant occupation. The content of this preaching persistently included the basic facts of the other apostolic witnesses.[10] His emphasis is always that the culmination of God's eternal purpose came in Jesus Christ, who was crucified but whom God had raised from the dead. The exhortation which followed was one of

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6. Cf. especially Romans 15:14-29; I Corinthians 1:13-17; 2:1-5; 9; Galatians 3:11; I Thessalonians 1, 2.

7. *Pauline and Other Studies* (London: Hodder and Stoughton, 1906) Chapter III.

8. Carver, W. O., *Acts of the Apostles* (Nashville: Broadman Press, 1916) p. 135.

9. Cf. I Thessalonians 1:6-8; I Corinthians 3:10. Cf. also, Carver, W. O., *Missions in the Plan of the Ages* (New York: Fleming H. Revel, 1909), pp. 176f.

10. Dodd, C. H., *The Apostolic Preaching and Its Developments* (New York: Harper and Brothers, 1936).

repentance to God and faith in our Lord Jesus Christ (Acts 20:21). Paul spoke in the synagogue first, if possible, proclaiming Jesus as Messiah. Except in this case, his preaching was to all who would listen. He did not continue to preach to those who opposed what he was proclaiming.[11] His style in the epistles indicates that in his speaking he anticipated objections and answered the objections even before they were voiced.

Besides preaching in the synagogues and in houses which were offered to him for his evangelistic purposes, he sometimes sought out special places for teaching and witnessing. Thus in Ephesus he separated his converts from the bitter opposition aroused in the synagogue, and day by day taught in the school of Tyrannus. He also sought out individuals to speak with them. In the market place of Athens he spoke to whatever person or group of persons he could interest. This particular method was successful enough to get him a hearing before a group of very prominent Athenians (Acts 17:17f). According to Acts 20:20, Paul also bore witness to the Gospel from house to house.

These facts make clear that in the cities where Paul was seeking to plant a church, he preached the one Gospel message to large groups, small groups, and individuals, according as he had opportunity.

On the other hand, while the basic message of the Gospel he preached remains the same, Paul deliberately adapted that message to the people and their circumstances. It is somtimes argued that Luke in the Acts has composed the only examples we have of such preaching as would illustrate Paul's different approaches to different groups of people and that they do not fairly represent the Apostle's preaching. It may be answered quickly that Paul certainly intended to adapt his method to their customs and environment, for he specifically asserts this in I Corinthians 9:19-23. "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a

11. Acts 13:46; 18:6; 19:9.

Jew, in order to win the Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ —that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings." So long as it did not involve a departure from the nature of the Gospel and so long as it aided in attracting men to the Gospel, Paul identified himself with the people whom he was seeking to win.

In II Corinthians 12:12 Paul says, "The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works." On occasion Paul was empowered in special ways so that men were made to marvel at the power of the name of Jesus. Probably the most notable single incident of this kind of which we are told is that of the healing of the wretched slave girl in Philippi. Since the people believed that some supernatural power was speaking through her voice, they would have identified her kind of testimony with the preaching of the Gospel. Not only was the girl helped by this wonder performed at the hand of the Apostle, but also the truth of the Gospel was not perverted in the minds of the people he was seeking to win.

With regard to financial support during the period of time in which a church was being established, Paul states his policy in I Corinthians 9. He claims that he has the right to support from the people whom he wins to Christ. Nevertheless, he has not made use of this right for he believes that his acceptance of such financial support would put an obstacle in the way of the Gospel of Christ (I Corinthians 9:12). This does not mean that he never accepted gifts from churches during the time that he was working in a new and different field. As a matter of fact, he accepted gifts from the Philippian church more than once. Probably one

of these gifts came while he was at work in Corinth and enabled him to spend more time preaching than he had formerly been able (Acts 18:4-5). Generally, however, he earned his own way as a simple man working for wages as a tentmaker. It ought to be recognized in this connection that the plain implication of I Corinthians 9:6 is that only Barnabas and Paul himself among the Apostles did not accept financial support in their work. The others, at least by implication, seem to have done so. The point with Paul is not whether he may or may not accept money from such a church as he may establish, but rather whether the acceptance of that money will forward or hinder the Gospel which he proclaims.

It was equally a matter of policy with Paul not to keep and support a wife during his mission work. He knows his practice is not universally followed among the apostles, and he does not deplore the contrary custom of men like Peter. Was the reason for Paul's continence his knowledge that he would have to spend more hours in tentmaking and fewer in his Gospel work if he maintained a marriage relationship? In any case, Paul implies that his policy is for the sake of the Gospel. Peter probably received and accepted more financial support (from the older churches?) in his mission work. He apparently did not remain a fisherman as Paul remained a tentmaker.

In matters related to finance, then, two points seem clear: (1) money was not to be accepted if the progress of the Gospel was thereby hindered or its reputation threatened; and yet (2) the beginning of financial support from established churches for missionaries is already in evidence.[12] A third important point ought also to be noted: there is no recorded example that any of the new churches were supported financially by the older churches. This fact must be tempered with the realization that all of the new churches soon contributed to the support of the poor

12. This includes provision of expenses for the missionaries for various specific journeys. Cf. Acts 15:3; 20:38; 21:5; Romans 15:24; I Cor. 16:6-11; II Cor. 1:16; Titus 3:13; 3 John 6.

Christians in Jerusalem. Surely if there had been poverty-stricken Christians in the new churches for whom their local brethren were unable to furnish support, the older churches would have accepted similar responsibility. It is also pointed out that leaders for the new churches were chosen from among their own number, but it is not certain how soon or to what extent their financial needs were met by the church which they served. They probably continued in their lay jobs until the church was able to support them.

After having won a group to the Lord Jesus, the Apostle continued to instruct them, seeking to stabilize them in their faith. He does not seem to have had difficulty in bringing them together. This would have been true not only because of their common experience in Christ Jesus (of which Paul later speaks, for example, in Philippians 2:1), but also because they would all seek the company of the man who had won them to Christ in order that they might learn more of the meaning of their new found faith. When Paul had to have them to go on some further mission enterprise, some of the new Christians would have already demonstrated themselves to be leaders in the understanding of the Gospel. A measure of simple organization followed so that the new church might have the needful leadership. Paul himself exhorted them with regard to their spiritual responsibilities and the problems they would have in maintaining their Christian witness. But he knew that they had to have an organization and ministry of their own and had to accept the spiritual responsibilities attached to their new freedom in Christ.[13]

The Edification of the Young Church

After the young church was established, the Apostle Paul did not consider that his work with these new Christians and with those who would join in their Christian faith had been concluded. "Apart from other things," he writes the Corinthians, "there is the daily pressure upon

13. Cf. Especially Acts 14:21-23.

me of my anxiety for all the churches." He felt a continuing responsibility to these new Christians for the interpretation of the Lord's will in the midst of life's problems. "Be imitators of me" is his repeated word of encouragement, spoken as a father to his children. Whether or not Paul adds the words, "as I am of Christ," they seem always to have been present in his attitude toward them.

The edification of the young church was by no means entirely left for the years after the Apostle had left the community. In some places, this period of time was longer than in others: the difference seems to be due sometimes to the nature and extent of persecution, and at other times to the size and strategic importance of the city. Paul's first letter to the Thessalonians reflects his anxiety about having had to leave them so soon and so abruptly. On the other hand his two longest sojourns at mission points were made in the two largest and most influential cities in which he had opportunity to plant the Gospel. He stayed in Corinth eighteen months; in Ephesus, three years. In no other place does he seem to have spent more than a few months or weeks.

During the short period of time that he had to spend with the new Christians, Paul emphasized as much as possible the meaning of the proclamation which had been brought to them. He gave detailed instructions with regard to baptism and its meaning, for his references to baptism in his letters always assume a thorough understanding of its meaning. He delivered to them the "traditions" which he himself had received, including the resurrection appearances and the incident of the Last Supper and presumably much more about the life of Jesus.[14] He himself utilized the Old Testament Scriptures, especially but not exclusively in their references to the Christ.

We do not know how much time he spent with those who became leaders of the churches, but it must have been considerable. In order to help these leaders and their

14. II Thessalonians 3:6; I Cor. 11:2, 23-26; 15:3ff.

churches to develop properly in the Gospel, Paul utilized a growing group of companions and assistants. Thus, Silas and Timothy continued to help the churches in Macedonia while Paul went on to Athens and later to Corinth. These fellow-workers of Paul also brought him reports from the churches and in turn conveyed Paul's messages to the various Christian groups. The best known of this group of missionaries is probably Timothy. He had been won to Christ in one of the cities of Lycaonia and had earned a fine reputation among the young Christians there. Since he was a half-Jew and there would be no violation of the Gospel (Timothy was already a Christian in excellent standing), Paul asked Timothy to be circumcised. This was in order to make possible Timothy's witness in such places as the synagogues into which the missionaries would have to go; the Jews would not have allowed an uncircumcised person such freedom. After Timothy had served with Paul some time, the Apostle wrote of him to the Philippian Christians: "I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. I have no one like him, who will be genuinely anxious for your welfare. They all look after their own interests, not those of Jesus Christ [this indicates that Paul was not always so successful in procuring help]. But Timothy's worth you know, how as a son with a father he has served with me in the Gospel. I hope therefore to send him just as soon as I see how it will go with me; and I trust in the Lord that shortly I myself shall come also."[15]

This last statement reminds us of another way in which Paul evidenced his sense of responsibility for the continuing Christian growth of the churches he established. On the first missionary journey, according to the book of Acts, Paul and Barnabas revisited most of the new churches before returning to Antioch. At the beginning of the missionary journey recorded in Acts 16, Paul and Silas again visit these churches of Galatia. Paul apparently planned more

15. Philippians 2:19-24.

such visits than he was able to make,[16] but his very plans clearly reflect his mission policy in this regard. Whenever he himself was not able to go, he usually managed to send someone else or to write a letter.

While Paul asserts that it was his ambition to preach the Gospel in places where Christ had not yet been named,[17] his legacy in mission work has come down to us principally in his epistles. These epistles were written to answer pressing needs and problems of young churches, churches in which the leaders themselves often did not understand the full implications of the Gospel or were in doubt as to whether the Lord Jesus had ever spoken a word bearing on their difficulty. It is not necessary in this paper to review the purpose of each of Paul's epistles, except to note in what a wide variety of ways he was able to use such correspondence. He sought to answer problems and difficulties of churches he established and churches which had been planted by such co-workers as Epaphras; he wrote letters expressing his personal gratitude for a church's kindness, and he wrote at least one letter which included the expressed hope that the church would aid him on his journey to another mission field (Romans). He wrote letters to individual Christians, to individual churches, and letters which he expected to be read to a number of churches. Above all, he wrote letters, sent fellow-workers, and revisited churches because he was sensitive to his responsibility of the edification of the churches.

Paul was also sensitive, however, to the responsibilities of the young churches to respond to the Spirit's leadership for themselves. Accordingly, he encouraged evangelism on the part of individuals and churches so that the Gospel would spread from the points where it had been planted by the Apostle. He commended the Thessalonian and Philippian churches for their zeal in this regard, and we know that the church of Ephesus was particularly effective. In

16. E.g., II Corinthians 2:15-17.
17. Romans 15:20.

the latter case, perhaps Paul had considerable to do with the establishment of the new congregations.

In the same way, the new people in Christ must develop a morality in conformity with their relation to their divine Master. Paul was the friend and champion of the Gentile but he allowed himself no indulgence about them. That their upbringing had made them morally weaker than those trained under the stern discipline of Mosaic law Paul did not fail to realize. He insisted on the Gentiles leading pure lives as a result of their experience in Christ Jesus, but he never shirked the fact that they did slip back into an old immorality.[18] He was careful for the nurture of a people who were but children in ethical thinking. However, although he offered himself constantly as an interpreter of the Gospel, he persistently respected the individual church as being responsible to act for itself under the leadership of the Spirit of God. He might identify himself with the church in some difficult problem, as in I Corinthians 5, yet he still recognized that in the final analysis the church itself must act. He must have realized that it was dangerous to leave Christians without sufficient preparation for meeting the insidious perversions that actually beset them, but Paul evidently thought it still more dangerous if the new churches did not learn to stand steadfastly by themselves. He exercised his authority as an apostle in such cases, but it was as a teacher and not as an absolute master that he approached them. He did not demand their obedience, but made clear what was right and tried to help them seek and find the leadership of the Holy Spirit. He moved the battleground of the trouble—whether the trouble was a moral question, church strife, Judaizing apostasy, or something else—into the inner life. He avoided side issues and went to the heart of the matter, appealing for a proper decision on the basis of their Christian character and love.

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18. Foakes-Jackson, F. J., *The Rise of Gentile Christianity* (New York: George H. Doran Company, 1927), p. 99.

Finally, it is important to note what Paul did not seek to do. He did not, for example, initiate a crusade against slavery or attempt to spread a new political philosophy. He encouraged obedience to the government, believing that civil government was ordained by God. While he may have considered slavery as a terrible evil (he could hardly have thought otherwise), he does not wish the Christian movement to become simply a social force to change one great social evil. He only insists that Christians in their churches shall conduct themselves as brethren, letting their faith become operative through love.

The Bond of Unity in Christ Jesus

At all stages of his mission enterprise, Paul was concerned with the spiritual unity of Christians. His ministry was to a world torn by racial strife and disorder, especially between Jew and Gentile. Paul considered that all men stood under the same condemnation of wrath, whether Jew or Greek (Romans 1:18-3:20); that the invitation of the Gospel was for all men; and that when men became Christians they were all one in Christ Jesus, where "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."[19]

Thus, in the planting of churches, there is never any indication that Paul even considered that congregations should be separated according to cultural, economic, or national lines. He is particularly harsh against those who introduced strife into the fellowship. This is illustrated, for example, in his words in I Corinthians 11 about the fellowship dinners at which they observed the Lord's Supper. The wealthier members of the church were neither sharing their plenty with those not so fortunate nor even waiting until they arrived in order that they might share fellowship around a common table. "What!" he exclaims, "Do you not have houses to eat and to drink in? Or do

19. Colossians 3:11.

you despise the church of God and humiliate those who have nothing?"[20]

Because of his same concern for unity in the Christian fellowship, Paul is constrained publicly to condemn Cephas for his actions in Antioch. Whether or not the conference of Acts 15 had taken place before this incident, the fault that Paul found with his fellow apostle was not the same that he found with the attitude of the Pharisaic Judaizers who taught that it was necessary to observe the Mosaic law in order to be saved. Simon Peter was probably led to believe that, although the Gentiles were his fellow Christians and that he himself would not be harmed by eating with them, yet his witness to the Jewish people would be hampered if he shared such fellowship when it was contrary to Jewish practice generally. If this policy were persistently followed, it would mean one of two things: the first alternative would be that there should be separate Jewish and Gentile fellowships; the second alternative would be for the Gentile Christians to submit to Jewish law. The first of these was so unthinkable that Paul did not even mention it. The second alternative he correctly branded as hypocrisy. Julian Price Love points to the steadfastness and unanimity with which the apostles refused to recognize racial barriers in building the Christian church as one of the "obvious missionary strategies of the book of Acts."[21] It was Paul who saw most clearly the implications of the problem and most persistently sought full unity in Christ. For Paul, Jew and Greek alike had been brought near in the blood of Christ. "For he is our peace, who has made us both one and has broken down the dividing wall of hostility."[22]

The unity of Christians, however, was not in Paul's mind confined to the local congregation. He wanted the Christians in Rome, in Corinth, in Ephesus, and in Jerusa-

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20. I Corinthians 11:22.
21. Love, J. P., *The Missionary Message of the Bible* (New York: Macmillan, 1941), p. 144.
22. Ephesians 2:14.

lem to realize their bond in Christ Jesus. In the circular letter known as Ephesians but apparently meant for numbers of churches, he exhorted his readers to a life worthy of the Christian calling and emphasized in this connection that they must be eager to maintain the unity of the Spirit in the bond of peace. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all."[23]

Paul's actions in connection with the Jerusalem church must be explained on the basis of his interest in Christian unity. It is sometimes emphasized that he often reported to the home churches. Paul must have realized that stories of the progress of the Gospel among the Gentiles would be encouraging to the congregations of Antioch and Jerusalem as far as their own efforts were concerned. The Apostle probably reported on the progress on the Gospel in every place that he visited: even in his letter to Rome he makes a report concerning the progress of the Gospel. He knew, however, that the unity of Christians depended in large measure on the attitude of the church in Jerusalem. For one thing, until the temple was destroyed, this church was most influential because of its relationship to the beginnings of Christianity and to the apostles. Again, the Jewish Christians still worshipped in the temple; at feast times, some visiting Jewish Christians from the dispersion would join them. The unity of Christians in churches of mixed congregations thus would be quite dependent on the good will of Jewish Christians who converged on Jerusalem at the time of the Jewish feasts.

On of the means which Paul used to keep the Gentile churches alert to the universal nature of the Gospel and their brotherhood with Christians afar off was to invite them to share with poverty-stricken Jerusalem Christians who were in deep need. The last collection which Paul was able to secure, so far as we know, came from all the churches which he had had a part in establishing. Paul

23. Ephesians 4:3-6.

did not handle the funds himself, but representative Christians from the various congregations journeyed to Jerusalem with Paul in demonstration of the bond of Christian love. Nothing could be more indicative of Paul's concern for unity in Christ Jesus than this gesture. Perhaps he ought not to have gone to Jerusalem himself; the years in prison that followed must have been particularly trying on Paul. Nevertheless, the incident shows clearly the depth of the Apostle's conviction about the necessity for spiritual unity among all Christians.

The Continuing Relevance of Pauline Practice

From the study of Paul's missionary practice, certain principles which guided his action become increasingly evident. First of all, in every phase of his mission work Paul always sought to make his practice conform to his Gospel. Whatever else can be said about the missionary methods of the Apostle, one must conclude that they are consistently demonstrations of what he believes to be the nature and power of the Gospel of Jesus Christ. It would be foolishness to assert that Paul did not establish a church for slaves separate from a church for freedmen because this was not his method; it was not his method because it was not his Gospel. Had Gentile and the Jewish churches been established separately in such cities as Antioch and Corinth, there might have been considerably less friction in those local bodies. Nevertheless, Paul would not establish churches according to economic, social, or national prejudices because this would have been contrary to the Gospel as he understood it. By maintaining a more authoritative control over the churches he established, Paul might have been able to prevent some of the doctrinal and ethical errors to which those churches fell prey. He did regard it as his responsibility to give them as much guidance as possible. But it would have been a violation of the nature of the Gospel of freedom which he preached for him to dictate to the churches what they must do. He regarded the new Christians as sharers together with him in the grace of God.

Surely any missionary today will recognize the relevance of this principle for all times. Unless our methods of spreading the Gospel and our attitudes toward the people to whom we proclaim it conform to the message we preach, however effectively we may gain an audience, we shall forfeit our goal by diluting our message.

In the second place, in all phases of his missionary strategy, the Apostle kept seeking the guidance of the Holy Spirit. This was true of his call, true of his choice of fields, true of his attempts to answer ethical problems raised within the church fellowship, and true in regard to his own course of action in connection with the spiritual unity of the church. The modern apostle will surely wish to follow Paul in seeking divine guidance.

However, the application of this second principle cannot mean that missionaries today will seek to follow all of the missionary methods of any apostle: it can mean only that in the freedom which we have in Christ Jesus we shall seek the guidance of the Spirit in the advance of the Gospel. When Roland Allen compares modern mission methods with those of Paul and asserts that the limited effectiveness of Christ's ambassadors today is due to the fact that they have not followed apostolic principles and methods,[24] he takes too little account of the variation in missionary practice which inevitably results from the application of this Pauline principle. Kenneth Scott Latourette has pointed this out very clearly. In a recent article prepared for the *International Review of Missions,* he warns against drawing lessons from any one period of the spread of the Gospel and applying them dogmatically to a new and current situation. "This does not mean that we should ignore methods or that one method is as good as another. It does mean that without the Holy Spirit all our methods are nothing worth and that the Spirit has as a channel those lives which are committed to the Father and to the Son from

24. Allen, *op. cit.,* p. 195ff.

whom the Spirit proceeds. The Spirit can use many and even apparently contradictory methods."[25]

It is also relevant for the Christian missionary today to take note of a third major factor in Pauline missionary practice: the Apostle to the Gentiles definitely and deliberately adapted his own methology to the immediate situation in which he was seeking to establish or build up a Christian congregation. He regarded men as having different gifts from God. He therefore expected them to act differently and independently under the guidance of the Spirit. He certainly recognized other practices than his own as equally valid and equally in conformity with the Gospel of Jesus Christ. It has been observed that some of the other apostles held and practiced a different viewpoint from Paul in regard to finance. Paul did not consider such men to be in error, however, providing their practice did not hinder the proclamation of the message of Jesus Christ. Accordingly, Paul did not presume to pronounce judgment against those who, in contrast with himself, kept their wives with them in their mission work.

The missionary, like other Christians, must take heed that his practice does not violate the fellowship of love to which he belongs; that his practice does not hinder the spread of the Gospel but rather promote it; and that his practice does not lead to unwarranted presumption in regard to his own Christian stature. This is the substance of the enduring message Paul expressed in I Corinthians 8-10. He concluded that section of his epistle with this exhortation: "Whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please all men in every thing I do, not seeking my own advantage, but that of many, that they may be saved. Be imitators of me, as I am of Christ."[26]

Thus, the missionary today who would imitate point by

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25. Latourette, K. S., "The Light of History on Christian Missionary Methods," *International Review of Missions*, Vol. 42, No. 166, April, 1953, p. 143.

26. I Corinthians 10:31-11:1.

point the methodology of Paul will in reality be mocking him instead of emulating his example. If it be argued that the situation confronting the first century missionaries is not far different from the problems confronting present-day apostles, it still remains true that Paul did not seek to establish the norm for all missionary practice in his own day and that then as now different people having different gifts under the guidance of the one Spirit spread the one Gospel in quite varied ways. The missionary who follows Paul best in this regard will utilize his own talents in identifying himself with the people to whom he preaches and adapting his message to their situation.

Undergirding Paul in all his missionary endeavors was his concept of the ultimate purpose of God in Christ Jesus. The great God of love and justice had finally revealed his universal purpose of redemption in Jesus Christ, who was crucified and who had been raised from the dead, to whose exalted name every knee must bow. In line with this consciousness of the universal purpose of the Heavenly Father, Paul endeavored on the one hand to establish among all Christians a sense of mutual responsibility one for another. On the other hand he saw and helped others to see that it was equally necessary that all the Christians should rejoice together in the spread of the Gospel and in participation in the missionary task. This concept of Paul is certainly fundamental to the understanding and practice of the missionary task for all time.

The Pauline churches seem to have developed indigeneity very rapidly. Their requirements were simple and there was no available outside source of income, so they had to become self-supporting from the very first. There were few ministers available for the new churches and it was absolutely imperative that they utilize the ablest men of their own number as bishops and teachers. They might have grown more rapidly in the understanding of the Gospel if better trained ministers had been available. Certainly Paul used such fellow-workers in connection with the life of these churches insofar as it was possible. But there was

no clear dividing line between clergy and laity in those churches, and all the Christians were responsible for the church's advance. With this enforced independence the young churches more quickly sensed their responsibility for the reputation of the Gospel and for its defense and affirmation. They became aware, too, of their mutual responsibility in connection with the needs of other churches.

It may well be true that if Paul were living today and taking part in the modern missionary enterprise, he would utilize many material and human resources that were not available to him in the early stages of Christian history. Surely, however, he would not be content for long for the young church to rely on outside sources for leadership and support. The missionary's task in relation to the newly established churches is to lead them to become responsible and independent centers for the propagation of the Gospel, recognizing their bond in Christ Jesus and continually seeking the guidance of the Holy Spirit.

THE ANABAPTIST VIEW OF THE CHURCH

BY THERON D. PRICE

Anabaptist life is worthy of careful study and fair re-evaluation for its intrinsic merit, its historic significance, and its contemporary relevance. Who, for example, can but be moved by the simple faith of Anabaptist martyrs awaiting their execution-coronation; by Menno's exposition of the meaning of the Cross; or by the ethical sensitivity of the seven Schleitheim articles? Or, as to the historic significance of the Anabaptists, who can ignore their radical conception of the restitution of a fallen church; their witness to spiritual freedom for individual and for congregation; their confrontation of all believers with the missionary imperative of the gospel? But not alone by intrinsic merit and historical significance does this people claim our attention. They speak to the problems of contemporary Christianity. In days when all men of good will must listen humbly to what God is saying to the churches, and through the churches to the world, the Anabaptist witness needs able representation. The "sects" need to listen when the "Church" speaks. But the "Church" also needs to listen when the "sects" speak. God has not left himself without witness in either group. Thus, we may say with the "Church," that there is no sound reason to ignore tradition; that there is nobility in much of the liturgical evolution of historic Christianity. Or, that no one can complain of a principle of Order in the community of the Faith. However, one needs to remember with the "sect" that if one can ignore Christian baptism as responsible committal, the separation of believers from the world and unto God, or the exercise of discipline in a mutual ministry of believers, one can ignore much that is apostolic.

It was not until comparatively recently that a reliable and comprehensive description of the Anabaptist view of the Church was available. To be sure there were excellent articles or book-chapters by the Mennonite historians at Goshen, by Roland H. Bainton, by Robert Friedmann, and others, but there was no full-dress work, scientifically

grounded, to which one could turn. The reasons for this unhappy situation are not far to seek. These reasons are: first, the wide circulation of writings from the side of state-church Protestantism, whose tendacious reports could not easily be corrected from "in-groups" sources, since the writings of the Anabaptists themselves had been systematically suppressed. The second reason is due to the complexity of the "Left Wing" movement itself, which makes accurate description difficult. There was wide diversity in doctrine, in organization and in the nature of the eschatological hope. To lump the entire movement together therefore under the head of a Munzer type radicalism simply will not do. Because of these two reasons, particularly, no standard history of the Reformation does justice to this group; and some do no better than peddle ancient slander.

This situation, according to which reliable reporting on Anabaptism is most difficult to find, is, happily, being remedied. The remedy also is by nature two-fold: first, long unedited source-materials from the libraries and archives of Europe are being made available through the publication of the *Quellen und Forschungen zur Reformationsgeschichte;* and, second, generalizations made from first-hand knowledge of these sources and of reliable monographs —mainly German—can now be set forth with some semblance of historical accuracy. The picture which begins to emerge shows clearly that the Anabaptist party (the party of the Restitution as distinguished from the party of the Reformation) can be no longer ignored as peripheral nor condemned as dangerous.

The beginnings of the main Anabaptist movement, it is now rather generally agreed, are traceable not to Wittenberg (Munzer, Karlstadt) or elsewhere, but to Zurich and the early Zwingli-circle (Grebel, Manz, Reublin, Blaurock, and, in a lesser sense, Hubmaier). Such, of course, is the view of Troeltsch as opposed to Holl. It is also clear at last that Anabaptists cannot be neatly accounted for in terms of: (1) succession from radical, brotherhood movements from

the Middle Ages, stressing either mysticism and ethical concern (Ludwig Keller), or the visible church and Christian perfection (Albrecht Ritschl); or (2) economic revolution in religious garb (Karl Kautsky and Belfort Bax). Rather, it is seen that neither the primary evidence on Anabaptist history on the one hand, nor the Lutheran and Zwinglian polemic against the Left on the other can be understood at all, until it be recognized that Anabaptism was essentially a distinctive way of interpreting the Christian faith and applying the Christian ethic which threatened certain aspects of the Reformation as much as it threatened the Roman Catholic Church. On the Anabaptist principle, a community of faith and committed discipleship must emerge in response to the Christian gospel, and must demonstrate the quality of divine life in that community. This would require the maintenance of high standards of admittance for those without, and the proper exercise of discipline on those within. This is to say that the clue to the Anabaptist interpretation of Christianity is the Anabaptist view of the Church.

It was said above that until recently a reliable and comprehensive work on this subject was not available. Such a work is now happily at hand: Franklin H. Littell, *The Anabaptist View of the Church, An Introduction to Sectarian Protestantism,* American Society of Church History, 1952.[1] This volume, essentially an essay in definition and prepared

1. This volume, far more significant than its size would suggest, is the immediate inspiration and provides much of the material for the present article. An appreciative review of the book may be read in this journal, L/1 (Jan. 1953), pp. 90-92. It may be said that effort is here made to communicate as much of this fine work as can easily be done in one short essay. It may be said, as well, that the aim of the article is not so much to attempt to disclose more of the past to us who are in the present—as to confront the present, and the life of Southern Baptists in the present, with truth which speaks with compelling voice from the past. This approach should comport well with the occasion for which it is written: a *Festgruss* on the occasion of the eighty-sixth birthday of Professor William Owen Carver. For, one of the most impressive of Dr. Carver's numerous gifts as a teacher is his capacity—from a wide base of Biblical and historical knowledge—to clarify theological and ecclesiastical issues which agitate the Church, and call for Christian solution in the present generation.

originally as a doctoral dissertation at Yale under the direction of Roland H. Bainton, provides readers for the first time with a constructive analysis of the essence of Anabaptism and its understanding of the Church. Since this latter is what increasingly appears to be the crucial category for understanding the Left Wing generally, it is perhaps not too much to say that Littell's book opens up new possibilities for Reformation research along a fairly wide front.

With this as introduction, we shall attempt, first, to set the Anabaptist view of the Church in its original context and define its distinctive character; and, second, to indicate the manner in which their interpretation of the Church controlled the Anabaptists' understanding of the Christian's relations to society. As a conclusion something may be suggested both of the relation of this type of Churchmanship to the beginnings of Baptist life in seventeenth-century England, and of its relevance to contemporary life.

The Anabaptist View in its Original Context and Distinctive Character

Lest we run here the danger of over-simplification, let it be said at once that single exceptions to the remarks which follow may not only be suspected on principle but documented by fact. The description which follows runs, therefore, the dangers attendant upon any synoptic presentation of any historical problem. It is believed, however, that the following description will indicate in terms which are broadly reliable the essentials in the Anabaptist view of the Church.

The great Reformers—Luther, Zwingli, Calvin—had tremendous regard for the living tradition of the historic Church. They had no urge to unchurch themselves, nor, indeed, any valid reason to suppose they had done so. The problem as they saw it was plain: the existing Church was indeed the Church. But the Church had fallen upon evil days and into unworthy hands. The problem, therefore,

was how to achieve its moral and spiritual repristination from within, so as to vindicate its place in history and render it usable in the hands of God. That in undertaking such a program a great breach should be made in the life of the Church on its institutional side was withal highly regrettable, but in no way did it sever the Reformers from historic Christianity. It was papal Rome, they concluded, which had departed the faith and forsaken charity.

Now, the agitation from the Left begins at this very point and in the centers of reform. Let it be emphasized that their sense of churchmanship, with the exception of the Spirituals, was as high as Rome's, Wittenberg's, or Zurich's. (Geneva is in a class by itself.) But more must in truth be said. This understanding of the Church ploughed deeper than Rome's, Wittenberg's, and Zurich's, even while it reached as high. For, while the Reformers would maintain the territorial church—parish or national—and reform it with a freshly discovered Gospel; the Anabaptists, discarding entirely the principle of a *Landes-* or *Volkskirche* would restore a long lost apostolic church-pattern with the gospel. The way then to define, from the Anabaptist point of view, the relation which obtained between themselves and the Reformers, is to state the relation of *restitution* to *reform.* For the Anabaptists, the task for sixteenth century Christians was nothing else than the reconstitution of the true church iself—and it was this sense of task, more than any other idea or fact, which tended to unify the otherwise diverse parties of the Left (*cf.* Littell, 50f.). Only the restoration of a Church which had, in reality, long since ceased to exist was adequate to God's demand and the need of the times. The Church of Rome—or the Church of the Reformation, in so far as it remained a territorial or parish Church—could not vindicate its place in history nor be usable in God's scheme. The rift therefore between Reformers and Restorers could only widen, and the feud which followed was the more intense because it was internecine. When the smoke of conflict had settled, what had been surely surmised but

only ill-defined was confirmed as of first importance: there was a basic difference between their views of the Church. The real problem, therefore, was not the act of baptism but mutually exclusive concepts of the Church (*cf.* Littell, p. 29). The difference in interpretation of the "subject" of Baptism, only served to high-light the irreconcilability of the two views of the Church.

What, then, Dr. Littell began with as a working hypothesis (*Preface,* p. xi), emerges as in fact the essence of the matter (*cf.* p. 50): *"the Anabaptists proper were those in the radical Reformation who gathered and disciplined a 'True' Church (rechte kirche) upon the apostolic pattern."* Common agreement, however, did not immediately appear as to the sum-total of elements requisite to the full life of the "True" Church. The urgencies of the immediate situation (persecution without, and trial and error within) plus the diversity of the influences which played upon the beginnings of Anabaptist life (Erasmus, the Reformers, Joachim of Fiore, etc.) made immediate agreement well-nigh impossible. One needs to distinguish, therefore, three parties of the Left Wing.

Using Ecclesiology as the norm, the left wing of the Left Wing is the party of the *Spirituals,* led by highly individualistic leaders like Hans Denck, Caspar Schwenckfeld, and Sebastian Frank. This group moves on beyond "Anabaptism proper," somewhat in the same fashion as "Anabaptism proper" moved on beyond state-church Reform. The Spirituals stress the "Inner Word," the "new age of the Spirit," and "non-sectarianism." The *summum bonum* is freedom. Such things as acceptance of the authority of the written Word, emphasis upon believer's baptism, or the enforcement of congregational discipline, are—to use a phrase of Schwenckfeld—a "new captivity to conscience."

From the same viewpoint of Ecclesiology, the right wing of the Left Wing is the party of the *Revolutionaries,* led at first by such men as Munzer and Karlstadt, and later by Hofmann, Matthys, and, for a time, by Hans Hut. This party will

stress prophetic chiliasm, and deliberately provoke social revolt. In a way they are not Anabaptists at all. The *Revolutionaries* and the *Spirituals* are actually close kin in their low estimate of the organized church—and for that matter, apparently, in their social hope, differing mainly as to the means of realizing that hope. The two are the fringes of Anabaptism, or as Littell puts it, they represent the "centrifugal forces" of the Left Wing.

Still using Ecclesiology as the norm, the center of the Left Wing may be called "Anabaptism proper," and is the party whose common life was transmitted in Mennonitism and related groups to posterity. This group stresses responsible discipleship (rejecting the baptism of infants who had not "come" to baptism, but who had been "brought") and group discipline (a gathered congregation, rather than the ecclesiastical institution of a given territory). Strictly speaking, this group repudiates subjectivism as the principle of Christian truth and condemns revolution as the method of Christian action (*cf.* Littell, p. 25). The emphasis on the individual conscience was gradually subordinated to the concept of group discipline, and full congregational autonomy seems to have been considered of essential importance only by the Hubmaier group at Waldshut. This "gathered church" would make its way in the world by triumphant suffering and prophetic witnessing.

Much of the modern confusion as to the nature of Anabaptism derives from the fact that its first opponents—Luther, Bullinger, Menius, *et al.*—themselves confused the fringes with the main group, and attributed to the whole abuses which characterized what was by far the smaller part. Luther's frequent attacks on the *Schwarmer* (the word means roughly "fanatics," and is his epithet for Anabaptists generally) stress, first, their individualistic subjectivism as subversive of a properly organized church, and, second, their social violence as destructive of established order. We see from this that from Luther we can learn only a one-sided interpretation of groups (*Spirituals* and *Revolutionaries* re-

spectively) which were of the fringe by nature and which were minor in number. Both of these groups he seems to have considered to be representative of Anabaptism as a whole. Not only is such not the case, but the center—it was also the majority—party of Anabaptists was emphasizing matters which Luther himself had earlier stressed: *viz.*, the Christain's life of personal faith and the congregation's need for discipline. The chief difference, therefore, between Luther and the party of the center would seem to have stemmed from this: that for Luther, the unity of the evangelical movement was more important than the principle of the regenerate organized church; and for the Anabaptists, the principle of the regenerate organized church was more important than the unity of the evangelical movement. Further, Luther never saw that the "Spiritual" principle would be as subversive to "Anabaptism proper" as to "Lutheranism"—and that revolution was as foreign to that interpretation of Christianity associated with the names of Grebel, Manz, Reublin, Blaurock, and Menno Simons, as it was foreign to Luther himself. For it is a fact that a disciplined, voluntary association, no more than a state-church can long survive the acceptance of the "Spiritual" principle (*cf.* Littell, p. 38).

Thus far we have attempted to understand the distinctive motif of the Anabaptist view of the Church in relation to the general revival of evangelical Christianity. Some brief remarks are now in order by way of explicating more fully what is meant by the terms "fall" and "restitution." For, it was the fact of "fall" which called for "restitution" (*cf.* Littell, p. 57ff).

The idea of the "fall" is related to a primitivist note in Anabaptist life, which note stresses the "Golden Age" of the Faith, when martyr-heroes followed Christ unto death. In this age, Christians refused to bear arms, held goods in common, practiced a vigorous simplicity, and in all things were separated from the world and unto God. The "fall" from this high plane may be variously dated or explained ac-

cording to the special emphasis of the one using it as a device for interpreting Church history. Thus, while Luther and Zwingli would date the "fall" in the Middle Ages, and see the Constantinian Revolution as something of a "social triumph of the early church," the Restitution party, in the main, dated the "fall" from Constantine. For the majority, this meant a "fall" through a union of Church and State. The effecting of such union was to involve an encroachment by the state on the spiritual realm, and lead to what were considered to be basic denials of the Christian way, such as the killing of fellow-beings at the command of the magistrate, or to a frivolous conformity to cultural convention. The means by which this illicit union of Church and state was perpetuated was the rite of Infant Baptism. It was by flooding the Church with hordes of nominal Christians that the "fall" was introduced. It was by including their children *en masse* by baptism, rather than one at a time by conversion of life that the "fall" was perpetuated (*cf.* Littell, p. 68f.). Since the very nature of the Christian confession had meaning only in the context of inner faith and existential commitment, the confessional and initiatory rite could not be administered to pre-responsible infants or children. And, further, it was for this same reason that a Christian congregation, as a voluntary fellowship not co-terminous with the civil community, must be free of State control.

The Church, however, must be a "voluntary association," not in order to glorify an ultimately ego-centric individualism, but in order to be free to follow the New Testament pattern and to reproduce the original quality of New Testament life. This is to say that Anabaptism saw the necessity for its organized life to be free *from* the state in order that it might be free *unto* God.

On the one side, then, "Restitution" could be considered as in effect when those historic perversions were eliminated which had caused the "Fall": *viz.*, union with the state, unregenerate membership of which Infant Baptism was both a vivid sign and secondary cause, and hierarchical displace-

ment of personal religious responsibilities and prerogatives. On the other side, one could see "Restitution," wherever churches were gathered on the principle of responsible faith and regenerate life (of which believers' baptism is the sign but not the cause); whenever congregations were spiritually governed, and cohered on the principle of mutual nurture and mutual rebuke; whenever the terms of communion were essentially moral and ethical rather than sacramental (with the sacraments being primarily symbols of a relationship between the Church and God, and between believer and believers). With the whole gospel in every believer, and the whole Church in every congregation, the beauty and grandeur of that "True" Church which was thought to have been "without spot and blemish," has been recaptured.

All this, and more, goes into any analysis of the Anabaptist view of the Church in its original context and in its distinctive character. There is something here, it is evident, other than what one finds in either the party of the "Reformation" or among the *"Spiritualisten."* But more is involved in the Restitution than a restoration of the past. The present reconstitution of apostolic life is related to a future victory of God. That is to say: the gathering of a church of the Restitution is itself a foretaste and pledge of the final restoration of all things by an act of God. The Christian, in the interim, is to be separated from the world. His way is the way of suffering and witness. The Anabaptist view of the church thus controls and determines the view of the Christian's relationship to society.

The Anabaptist View of the Church and the Christian's Relationship to Society

The Anabaptists had not only the vision of a disciplined community of faith, but, as well, the vision of a corporate body in which Christ takes up habitation by the Spirit, and through which he reigns in the world. The distinctiveness of their view may perhaps best be shown by comparing it with the Lutheran and the Calvinistic.

The *Lutheran* ethic—according to a common interpretation, on the validity of which we need not here express a judgment—stressed man's vertical more than his horizontal relationship in the Christian life. His sins were freely forgiven, he was justified by faith, his destiny was sealed. In the inner disposition one forsook the things of this world, and in the societal orders one performed the duties appropriate to one's status or calling. The social order as such would remain non-Christian. The *Reformed* ethic carried a more radical program for society. The social order as such was to be a positive vehicle for expressing, and an institution for establishing Christian truth. Government, like home and Church, was a divine institution. All its offices, high and low, were to be filled by Christians and used for Kingdom ends.

The Anabaptists represent a position in this connection which combines, in a distinctive way, elements which were kept separated in the remainder of the Protestant tradition. They were as little looking for the redemption of the societal order as were the Lutherans. Yet the goal of a Christian society was as constantly before them as before the eyes of the Reformed. The clue to this apparent *non sequitur* was the Anabaptist view of the Church. They would be separate from the state and from the world, precisely because these realms lie—and will always lie—in the Evil One. But they would as realistically demonstrate God's rule here and now, as any theocracy might ever attempt. This rule of God in Christ—the "kingdom"—found concrete embodiment in the Church. In their fellowship the kingdom *had* come. The Christian society was to be sought, and built, and extended within the Church.[2] "The church of Christ was therefore the society in which Christ exercised His glorious reign. The highest achievement of this life was to participate in extending that kingdom of glory."[3] The actual performance of Christianity in this world involved

2. *Cf.* John C. Wenger, *Glimpses of Mennonite History and Doctrine*, Scottdale, Pa.: Herald Press, 1947, p. 169-172.
3. Wenger, *op. cit.* p. 170.

therefore a separation from the world in order to make redemptive contact with the world. The world was lost—but men might be won from the world and unto God. The society of those thus won, the saving salt in a decaying world, was the Church of Jesus Christ. This involves for the Church a heroic independence of this world's goods. It involves what Troeltsch called an *innerweltliche Askese*, an asceticism carried on in the world. This type of moral heroism is as earnest as monasticism on the question of renunciation, but it does not physically forsake the order which is morally renounced. This kind of ethical separation—which is an implementation of faith and not a legalization of morality—can be sustained only where the community of believers will pay the price of its separation, and, at the same time, not surrender its task. The world will tolerate nothing so little as non-conformity: the Anabaptist Christian knew therefore that he must be prepared to *suffer*. Yet this world of intolerant humanity is, equally with the believer, the object of God's redeeming purpose; the Anabaptist Christian must therefore be prepared to *witness*. In a profound sense the two were often one. The price to pay was suffering. The task to perform was witnessing. By the thousands, in one of the most selfless endeavors in the Church's history, the Anabaptists suffered for the privilege of bearing the witness. Such was their relation to Society, and the relation is one which is implied by their very understanding of the nature of the Church.

The primitivist note mentioned above resounds in the Anabaptist life at the point of the Christian's *suffering*. The Early Church made its way in a pagan world without recourse to armed might, and in the face both of popular outbreaks of hostility and of regularly implemented persecution. Christianity, in a variously echoed saying, was "no child's play." One must gird oneself for battle and stand fast, "and having done all still to stand." The warfare must be waged. Who would wear a crown must manfully contend. Christ's example of "obedience unto death" both became a type of the disciple's suffering, and lent divine significance

to it. Now the Christian's warfare is a warfare waged with spiritual weapons. He must, therefore, be strong to stand when the counter-attack is mounted with weapons which kill the body. His indispensable virtue must be long-suffering. That is, he must be slow to retaliate and patient to endure in the face of abuse.

The Church, thus, is a martyr-church. Its place in history is vindicated in terms of its patient suffering. The Church is no better than its Lord. The Anabaptist thus developed a theology of suffering, in terms of which the persecuted remnant became the triumphant Church. The *eschaton* was already sure because there was foretaste of final victory in the salvation already experienced. The very baptismal rite by which men entered the redeemed community was interpreted by many as a sign of salvation through suffering (*cf.* Littell, p. 109.).

These martyrs had not where to lay *their* heads. They lived "loose from the world." Theirs was often the way of pilgrimage in the most literal sense. The clue indeed to the wide diffusion of Anabaptism in its early stages is this enforced mobility of the leadership. It was not at first a deliberate strategy. Rather, Anabaptist leaders, seeking peace from persecution, would be led to gather and shepherd little flocks of the faithful. This is the historical fact which first reveals the connection between the suffering life and the life of witnessing. It was only later that deliberate evangelistic or missionary strategy developed from the effects of persecution on the wandering pilgrims.

No Scripture passage had more use in the Anabaptist circles than *Matthew* 28:19-20: the "Great Commission." The charge to go applied to the simple craftsman as well as to the scholar, to the peasant as well as to the prince. When men were admitted by baptism into Anabaptist congregations, they were confronted with the moral necessity of becoming missionary pilgrims, should the occasion and the Spirit join to lead that way. Baptism came to be understood therefore not only as a sign of salvation through suffering, as said above, but as well a commission to missionary

witnessing. The commission of *Matthew* 28 anticipated that *as men went* (the original form is participial—and the Anabaptists were on the move!) they should preach the gospel, provoke faith, and baptize those who believed. These baptized believers are nurtured on Christ's teaching, are builded into the community of faith, and, in turn, go out to repeat the same process for others by which the gospel had come to them. The proper order of the process could not be missed. The gospel was first to be preached. Men were, on the basis of this gospel, to believe unto salvation. They were then, and only then, to be baptized. The congregation into which they were brought was made up of folk, each of whom had made responsible commitment of life and confession of faith—and each of whom was now commissioned to bear witness of the gospel to others. The whole world was the field but they, without comprehensive organization, began quite naturally and worked outwards from where they were. The Anabaptists may thus be appropriately described, with Professor Kenneth Scott Latourette, as the "forerunners" of the modern missionary movement.

The integrity of such a movement as Anabaptism, *qua* movement, would obviously depend upon the strength of its internal discipline. Where there was ideally a unanimous readiness to go anywhere under any circumstances with the gospel—an ideal which was realized in almost incredible measure—the spiritual quality of the movement would automatically take precedence of its numerical size. Further, where a husband and father knew that, in case of his own execution for heresy, his wife and children would be cared for by his fellow-believers he could be much readier in his commitment to go anywhere anytime with the gospel. It is for this reason, as Littell points out, that the period of strongest internal discipline coincides with the period of most ardent missionary passion.

An eschatological element of importance appears in all this theology of suffering and missionary action. These witnesses were forerunners of "a time to come." God's mighty saving arm was about to be revealed to all peoples.

This was the faith not only of the Revolutionaries, but also of the *Stille im Lande.* Both saw the coming fulfilment; they disagreed as to the means of cooperating with its coming. In the suffering of each believer appeared something of what was "lacking of the sufferings of Christ." In the gathering of each new congregation was seen an approximation of the final fulfilment. In the "world" was nought but tribulation, but whoso knew Christ could be of good cheer through His victory over the world. The "True" Church, the Church of the Restitution, the pilgrim-missionary-martyr Church, is always proscribed and persecuted. But he who makes war on evil with the sword of the Spirit, and joins his Master in suffering for the will of God, is *already* participating in the final victory. This is the nature of history and the clue to its meaning.

By Way of Conclusion

The indirect influence of the Anabaptist movement is perhaps more comprehensively significant than the scope of its direct lineage would suggest. Institutionally, Anabaptism has been directly perpetuated by the Mennonites and Hutterian Brethren. The influence of the Left Wing, however, is very large upon all modern—and especially American—Christianity.

Contrary to an erroneous popular notion among Southern Baptists, the Baptist movement is not a continuation of continental Anabaptism (with a dropping of the prefix "Ana-"). The Baptists who emerged for the first time in seventeenth century England did have some historical antecedents. These included: (1) Lollardism, which had never ceased to permeate the atmosphere of English ecclesiastical life; (2) Calvinism, which was to be the major theological anvil on which Baptist doctrine was hammered out; and (3) Dutch Anabaptism, which was to leave its mark by immigration to England in large numbers, especially in coastal England where Baptist life was first to appear. There is no succession between Baptists and Anabaptists in the *institutional* sense, nor is there unanimity of faith and practice as touching all the principles of the faith. Neither is it beside the point

to remind ourselves that one main motif in the Anabaptist witness was precisely that *there was no institutional succession in history* to the "regularity" of which they could appeal or to which they could be joined.

Rather than being an extension of Anabaptism, the English Baptist movement must be construed in terms of one way the gospel expressed itself in the context of Christian and social life in the early seventeenth century. To arrive at the Baptist position there and then, one must know the road marks from Anglicanism *per se* to Puritanism, from Puritanism to Separatism, and from Separatism to Baptist congregations.

The chief likeness of an early English Baptist to a continental Anabaptist congregation lies in the principle of the *gathered and disciplined Church.* In the early Baptist tradition there is little or none of the idea of "spiritualistic individualism." The church is visible, because it is a cohering group of regenerated believers already embodying and manifesting the "Catholick Church." It stands under the Word of God and not under subjectivistic whim. It maintains its integrity by mutual nurture and the apostolic use of the ban. There is separation from the state because the Church is regenerate, while the state is the legal structure of the culture which lieth in the Evil One. It is on Baptist principles (if not always in Baptist talk) of little moment that we have a token institutional separation of Church and State, but only little cleavage between the church and the "world." When for example there is no distinctive relation in Church membership—a relation which controls all other relations—established between believer and believers, a Baptist Church is a contradiction in terms. We cannot affirm as primary any principle which we subordinate to another principle. Hence, if the mores and folk-ways of our territory are more determinative of our *religious* alignments in the area of race and class than is the fellowship of believers in the Gospel, it is because such folk-ways are ultimately either more precious or powerful for us than is the Gospel. No Baptist Church can be fully a Christian fellowship in the New Testa-

ment sense if it accepts the role of the religious institution for a given race or class in its given area, and permits its range of fellowship and common life to be determined by anything other than faith in Christ through the Gospel. Neither can a Baptist Church which does so claim direct lineage with continental Anabaptism or with early English Baptists.

Luther opened his *Theses* with the affirmation that the whole Christian life was one of repentance. It may as truly be said that the church is never so truly the Church as when confessing its sins and judging itself, not by secular standard of value or success but, by the very Gospel which it holds in stewardship and professes to believe. Only so can its faith become determinative for all life's relationships, and its fellowship be as generous as is the love of the God it worships.[4]

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4. The following is a simple list of readings designed to amplify the perspectives of this essay and to deal with numerous matters not treated here, but which are of basic importance. One may find both the *Schleitheim* and the *Dordrecht Confessions*, along with most of the early English General and Particular Baptist Confessions in W. J. McGlothlin, *Baptist Confessions of Faith*, Philadelphia, 1911.

Three books bearing directly on the subject of this essay are: Franklin H. Littell, *The Anabaptist View of the Church*, American Society of Church History, 1952. Harold S. Bender, *Conrad Grebel, c. 1498-1526, The Founder of the Swiss Brethren sometimes called Anabaptists*, Goshen, Ind., 1950. John C. Wenger, *Glimpses of Mennonite History and Doctrine*, second edition, Scottdale, Pa., 1947.

Books of special interest for Baptists, which deal with matters related in kind to our subject: Albert H. Newman, *A History of Antipedobaptism to A.D.* 1609, Philadelphia, 1897, and *A Manual of Church History*, Vol. II, Revised edition, Philadelphia, 1931. William Owen Carver, *The Glory of God in the Christian Calling, A Study of the Ephesian Epistle*, Nashville, 1949. Ernest A. Payne, *The Fellowship of Believers*, enlarged edition, London, 1952.

Periodicals in which valuable relevant materials appear are: *The Mennonite Quarterly Review*, Goshen, Indiana; *Church History*, Chicago, Illinois; and the historical articles in most of the theological journals of our country.

THE NATURE OF THE CHURCH

BY DALE MOODY

The nature of the Church in the New Testament has been obscured by the historical misunderstandings of ecclesiastical conflict. Augustine's distinction between the earthly city (*civitas terrena*) and the heavenly city (*civitas Dei*) was perverted in Roman Catholicism by the identification of the historical institution with the heavenly ideal; yet for Augustine the Church, while participating in the *civitas Dei,* is not identical with the ideal until the end of history. Likewise the state, while participating in the *civitas terrena,* is not identical with the earthly evil; to become identical would mean its own destruction.[1] Calvin's distinction between the visible and the invisible Church is strikingly similar to Augustine's distinction between the ideal and the institutional.[2]

This distinction in Augustine and Calvin becomes a tenet of the Particular Baptists in England. The Baptist Confession of the seven London congregations in 1644, the first Baptist Confession of the Calvinistic type, says:

> "XLVII. And although the particular Congregations be distinct and severall Bodies, every one a compact and knit Citie in it selfe; yet are they all to walk by one and the same Rule, and by all means convenient to have the counsell and help one of another in all needfull affaires of *the Church, as members of one body in the common faith under Christ their onely head.*"[3]

After the historic Westminster Confession, generally accepted as the classic exposition of Calvinism, was presented to Parliament in 1646 almost all Particular Baptist Confes-

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1. Ernest Barker, in "Introduction" to *The City of God,* trans. John Healey, (New York: E. P. Dutton and Co., 1931), pp. XVI-XXXII.

2. John Calvin, *Institutes of the Christian Religion,* trans. John Allen (Philadelphia: Presbyterian Board of Christian Education, n.d.), Vol. II, pp. 269-273 (IV:1-4).

3. W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), pp. 86 f. Emphasis Mine.

sions follow it save in regard to believer's baptism and congregational government. The Particular Baptist Confession of 1677, reaffirmed in 1689, was "adopted by the Baptist Association met at Philadelphia, September 25, 1742," and by both the Charleston Association in South Carolina and the Warren Association in Rhode Island in 1767, and represents classic Baptist Calvinism. The nature of the Church is described as follows:

> "The Catholick or universal Church, which (with respect to internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all."[4]

The Charleston *Summary of Church-Discipline,* a document filled with amazing insight, said the Church when "considered collectively forms one complete and glorious body" and "is the general assembly and Church of the first born."[5]

The priority of the spiritual organism over the institutional organization is obvious in all this great theological stream, even a it is clearly summarized in Abstract of Principles adopted by Southern Baptist Theological Seminary, April 30, 1858. Article XIV of that historic document reads:

> "The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or Churches; and to each of these Churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons."

4. W. J. McGlothlin, *op. cit.,* p. 264.
5. The edition quoted was printed by B. Temple in Raleigh, N.C., 1850.

It is, therefore, no surprise to read a long and lucid chapter on "The Church Universal" as well as one on "Local Churches" in the first textbook in systematic theology used in Southern Baptist Theological Seminary.[6] Many Southern Baptists, unaware of the facts of Southern Baptist history and unmoved by the plain teachings of the New Testament, have followed the innovations of the Landmarkism infiltrated into the South from the North by such personalities as J. R. Graves and J. M. Pendleton.[7]

Even the preface of the New Hampshire Confession of Faith in 1833 expresses the hope that it will "be blessed by the great Head of the Church to promote still more that delightful harmony of sentiment and ardent brotherly love which now exists in so eminent a degree among our churches."[8] Article XIII defines "a visible Church of Christ."

To use P. T. Forsyth's metaphor, the local congregation is the "outcrop" of the Church composed of all true believers. As the "outcrop" is of the same nature as the formation of which it is a part, so the local congregation shares the nature of the body of Christ.[9] Rigid distinction between the local assembly and the general assembly, especially when the general assembly as the body of Christ is rejected, repeats the proverbial fallacy of not being able to see the wood for the trees. The spiritual nature of the local assembly is so identical with the general assembly that it is impossible to have a local church if it is not composed of regenerate members of the body of Christ. Local societies not composed of such regenerate members are, in the words of the Particular Baptist Confession of 1677, "Synagogues of Satan" (XXVI:3). The Church is that fellowship of faith created by the living God as Father, Son and Holy Spirit to

6. J. L. Dagg, *Manual of Theology.* Second Part. *A Treatise on Church Order.* Charleston, S. C.: Southern Baptist Publication Society, 1859, pp. 74-143.

7. W. W. Barnes, *The Southern Baptist Convention.* Nashville, Tennessee: The Broadman Press, 1954, pp. 100-117.

8. The preface is seldom printed.

9. Cf. Ernest A. Payne, *The Fellowship of Believers,* London: The Carey Kingsgate Press, 1952, p. 29, n. 6.

the praise of his glory. Apart from God no other agency, in heaven or on earth, is adequate to create, continue, or complete this spiritual organism. "Membership in the church universal," declared the saintly J. L. Dagg, "is determined by God himself."[10]

The Church in Relation to God

The question of the relationship between the Church and God is raised by the use of the terms "the church of God" (1 Cor. 1:2; 10:32; 11:32; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5, 15) and "the churches of God" (1 Thess. 2:14; 1 Cor. 11:16) in the New Testament. The linguistic connections with the Old Testament are evident from a study of the term *ekklesia* in the Septuagint. The Greek word *sunagoge* is used exclusively to translate the Hebrew words *qahal* and *edhah* up to Deut. 5:19 (22) where *ekklesia* becomes the customary translation for *qahal,* and *sunagoge* is reserved for *edhah* until *ekklesia* takes over both meanings after the Exile.

It is quite clear, after a study of the Septuagint, that the *ekklesia* of the Old Testament means the people of God, assembled or unassembled.[11] The comment in Acts 7:38 becomes far more than a mere accident. It says:

> "This is he who was in the *ekklesia* in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers; and he received living oracles to give to us."

The Church is in a real sense "the Israel of God" (Gal. 6:16). And the view that uses Acts 19:32 to trace the idea of the Church to Greek civic life becomes highly improbable if not comical. The passage says:

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10. J. L. Dagg, *op. cit.,* p. 143.

11. George Johnston, *The Doctrine of the Church in the New Testament* (Cambridge: At the University Press, 1943), pp. 35-45.

The most detailed study of this problem is by Robert W. Kicklighter, *The Relation of the Church in the New Testament to the Congregation in the Old Testament.* Unpublished doctoral dissertation in Southern Baptist Theological Seminary, Louisville, Kentucky, 1949. 200 pages.

> "Now some cried one thing some another; for the *ekklesia* was in confusion, and most of them did not know why they had come together."

Maybe this is the origin of some so-called churches!

The suggestion derived from linguistic study is substantiated by the presentation of the Church's relation to God in the New Testament. First, the Church is presented as *the people of God.* A passage such as 1 Peter 1:3-2:10 lifts the concept of the Church with peculiar power. Against the background of the work of the Father (1:3-6), the Son (1:7-9), and the Holy Spirit 1:10-12), God's redemption of his people is described in the figures of an exodus (1:13-21), a life (1:22-2:3), and a house (2:4-10). The new exodus made possible by "the precious blood of Christ" (1:19) is loaded with allusions to the exodus of the people of God in Old Testament. The new life, also explained in Old Testament language, is produced by spiritual seed (1:22-25) and nurtured by spiritual milk (2:1-3). And, finally, the new house is described with a constellation of Old Testament quotations (2:4-8). Writing "to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood," Peter can say:

> But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (1 Peter 2:9f.).

Second, the Church is presented as *the temple of God.* This figure, evident in 1 Peter 2:4-10, is elaborated by Paul and John. In 2 Cor. 6:14-7:1 the whole point of the appeal, containing five rhetorical questions and three quotations from the Old Testament, to separate from pagan immorality is summed up in the statement that "we are the temple of the living God" (6:16). 1 Cor. 3:10-17 expands this temple

terminology by declaring Jesus Christ the foundation upon which may be built "gold, silver, precious stones, wood, hay, stubble" to be tested by fire in the Day of Judgment (3:10-15). The frightful fact about spiritual sacrilege, i.e. schism in the Church, is found in the fact that God will destroy those who destroy God's temple. And this temple is composed of those in whom God's Spirit dwells (3:16f.). A third passage in Paul, Eph. 2:11-22, brings the temple teaching to a climax. Those alienated from God (2:11f.) have been reconciled to God through blood of the cross of Christ (2:13-16). Christ, who is our peace (2:14) and who makes peace (2:15), preaches peace to those far off and to those who are near (2:17) by breaking down the dividing wall of human hostility (2:14) in the temple of God. The result of reconciliation follows (2:19-22):

> "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grown into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit."

It is highly probable that the gospel of John, written to persuade the readers "that Jesus is the Christ the Son of God" (20:31) intends for the reader to see Jesus as the new temple taking the place of the temple in Jerusalem that is destroyed. The cleansing of the temple at the first of three Passover feasts (2:13) is not without theological significance. The discussion about the destruction of the temple in contrast to the death of Jesus is not left ambiguous. Plainly it is said:

> "But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken."

The identification of Jesus as "the bread which came down from heaven" in the detailed chapter about the feeding of the five thousand happens when the Passover is at hand (6:4), and this is followed by the declaration that Jesus is the smitten rock from whom the water of life is to flow (7:37-39). The roots in the Passover of the Old Testament are obvious.

The Church in Relation to Jesus Christ

It has been impossible to speak of *the people of God* and *the temple of God* apart from Jesus Christ and the Holy Spirit, but a clearer understanding of the relationship between Jesus Christ and the Church appears in Paul's use of the metaphors of *the body of Christ* and *the bride of Christ.* Indeed, it is not beyond probability that the *Gospel according to John* intends, in reverse order, to call attention to these two relations by the emphasis given the miracle of turning water into wine at the marriage of Cana and the prediction about the temple of his body in the cleansing of the temple (John 2:1-22). However that may be, there is no mistake about these metaphors in Paul.

The body of Christ can best be understood against the Hebrew idea of corporate personality such as is found in the teachings on the Servant of the Lord (Is. 53), the Son of Man (Dan. 7:13-22), and Adam (Rom. 5:12-21). The points of most importance in Paul are the members, the head and the unity of the body.

The members of the body come in for special consideration in I Cor. 6:15; 10:16f.; 12:12, 27 and Rom. 7:4; 12:4f. In I Cor. 6:15 Paul rebukes immorality among Christians on the basis that the bodies of Christians are "members of Christ" as well as the temple of the Holy Spirit (I Cor. 6:19). The fact that Christians constitute one body of which all are members is both the basis for saying the loaf at the Lord's Supper is a participation (*koinonia*) in the body of Christ and the reasons for Christians separating themselves from pagan sacrifices (I Cor. 10:14-22). Those who participate

in the Lord's Supper are warned to examine themselves that they may not bring the judgment of God upon themselves by failing to discern the body of Christ (I Cor. 11:28f). These close associations between the one loaf which represents the body of Christ and the members who constitute the body of Christ has led A. E. J. Rawlinson and a number of other New Testament theologians to conclude that Paul's idea of the body of Christ is derived from the loaf at the Lord's Supper.[12] Unity in diversity in the Church is based on the belief that "just as the body is one and has many members, and all the members of the body, though many, are one body;" and this unity may be realized by taking thought that "the body does not consist of one member but of many" (I Cor. 12:12,14). Those who "have died to the law through the body of Christ" not only "belong to another" (Rom. 7:4) but "are one body in Christ, and individually members one of another" in the functions of sober Christian living (Rom. 12:4f). The body of Christ is nothing less than the presence of Christ himself in the life and service of the Christian community. This does not mean that the Church is Christ, but it does mean that there can be no true Church apart from vital union of the members with Christ.

The head of the body is Christ. In Colossians the idea of the Church as the body of Christ continued as Paul rejoices in the sufferings which "complete what is lacking in Christ's affliction for the sake of his body, that is, the Church" (Col. 1:24) and as he exhorts the believers to put on love and let the peace of Christ to which they "were called in one body" rule in their hearts (Col. 3:15). In Paul's thought Christ as head is used in three ways.[14] First, Christ is head of every man, even as the husband is the head of the woman and God is the head of Christ (I Cor. 11:3). Second, Christ is the head of all principality and

12. J. Robert Nelson, *The Realm of Redemption*, p. 71.
13. Edvard Schweitzer, *Das Leben des Heron in der Gemende und ihren Dieusten*, p. 51.
14. Elias Andrews, *The Meaning of Christ for Paul*. pp. 112-115.

power (Col. 2:10), having disarmed them by the triumph of the cross (Col. 2:15) and put them under his feet (Eph. 1:22). Third, Christ is the head of the church as his body (Col. 1:18). Those who worship angels are "not holding fast to the Head, from whom the whole body nourished and knit together through its joints and ligaments, grows with a growth that is from God" (Col. 2:19).

The unity of the body finds fullest expression in Ephesians. The head of the body, as in Colossians, is seen also in Ephesians (1:22; 4:15; 5:23); but the unity of the body, implicit in other places, becomes very explicit. In Ephesians the headship of Christ is described in reference to the past, present, and future. The great prayer for knowledge in Eph. 1:15-23 is a petition for spiritual enlightenment (1:15-19a) and spiritual energy (1:19b-23) in the light of the resurrection and exaltation of Christ to the right hand of God. Those who postpone this great reality to some future time, as if Christ had a body only at the end of history, do greatly err. Christ, here and now, is both sovereign over the Church and the one who fills it with his presence, so that it "is his body, the fulness of him who fills all in all" (Eph. 1:23). The past reality of the exaltation of Christ is experienced as a present reality in the life of the body. The unity of life is grounded in the great sevenfold unity: "one body and one Spirit, just as you were called to one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:4-6). The growth of this unity is realized by the exercise of the gifts bestowed by the exalted Lord (Eph. 4:7-11) as the members build up the body in love (4:12-16). This body, after the analogy of any body, has a beginning, a growth, and a completion in the future presentation of the body as the bride of Christ.

The bride of Christ is an idea rooted in the teachings of the Old Testament prophets who spoke of Israel as the unfaithful wife of Yahweh (Hosea 1-3; Jeremiah 2:2; 3:8, Ezekiel 16) and in poetic passages such as Psalm 45 and the Song of Songs. Some Old Testament scholars, notably T. J.

Meek, see a spiritual marriage in the Song of Songs not too far removed from the extreme allegorical teachings of pre-scientific Old Testament study, and it is not at all sure that the literal love story interpretation is the clue to this book.[15] The nuptial theme appears in the teachings both of John the Baptist (Jn. 3:25-29) and Jesus (Mk. 2:18-28; Mt. 12:39; 16:4; 22:2; 25;1-13; Lk. 14:7-11). Apocalyptic eschatology anticipates "the marriage of the Lamb" when "his Bride has made herself ready" for "the marriage supper of the Lamb" (Rev. 19:7-9), and the Bride becomes the wife of the Lamb (Rev. 20:9). But, as with the body of Christ, the bride of Christ finds fullest expression in Paul.

Three passages in Paul have a strong nuptial element. The first is Gal. 4:21-31 where two women are an allegory of two covenants, one being Hagar the slave, who represents Mount Sinai and the other being Sarah the free woman who represents the Jerusalem above and is the mother of all who like Isaac are "children of promise." This is preceded by Paul's travail for the Galatians (4:19), and is based on the prophetic teaching in Is. 54:1. The second passage is II Cor. 11:2-3. For Paul, Christ is the "Second Adam" (I Cor. 15:21f., 45, 47; Rom. 5:14-21), and it is logical for the Church to be compared to Eve. The Corinthian Christians are betrothed to Christ as "a pure bride to her one husband," but there is always the danger that the serpent who deceived Eve will lead the Church away from the pure devotion to Christ. The third passage is Eph. 5:21-23. As in the metaphor of the body "the husband is the head of the wife as Christ is the head of the church" (5:23), and the wife is to be subject to the husband as the church is subject to Christ. It is here that Paul goes beyond the relations of husband and wife so far that he ends by saying he was really talking about "Christ and the church" (5:32). The husband is to measure his love for his wife by the love Christ had for the church (5:25) and by the love the husband has for his own body (5:28). Paul's thoughts not

15. Claude Chavasse, *The Bride of Christ*, pp. 27-45.

only flow back and forth between the Christ-Church and the husband-wife relation but the metaphors of the body and the bride blend into one. The roots of these relations are found in God's intention for the family and the Church as revealed in Gen. 2:24.

The Church In Relation to the Holy Spirit

The Holy Spirit transforms the sociological phenomenon, subject to the laws of other social groups, into a spiritual *koinonia* (fellowship) with a *diakonia* (ministry) of service. The *koinonia* of the Spirit is a term found only twice in the New Testament (II Cor. 13:14; Phil. 2:1), but the idea supplements the *koinonia* with the Father (I Jn. 1:3) and the *koinonia* with the Son (I Jn. 1:3; I Cor. 1:9) to give the very essence of the Church. Devotion "to the apostles' teaching and the *koinonia,* to the breaking of bread and prayers" (Acts 2:42) is something more than voluntary association with one another or the participation in the Spirit; it is nothing less than the access through Christ, in the Spirit, to the Father (Eph. 2:18) by all who have been reconciled to God through the blood of the cross of Christ. A thin theology can only lead to a thin ecclesiology.

The *koinonia* of the Spirit may be summarized with three New Testament terms: the baptism of the Spirit, the gift of the Spirit, and the unity of the Spirit. The baptism of the Spirit distinguishes the baptism of Jesus from the baptism of John the Baptist (Mk. 1:8; Mt. 3:11; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:15f). The two baptisms are closely associated in Acts, but it is evident in the experience of the Samaritans (Acts 8:14-24), Cornelius (Acts 10:44-48), and the disciples at Ephesus (Acts 19:1-7) that the connection is not so inseparable that one must receive the two together. This close association continues in I Cor. 10:1-4; 12:13. Just as the fathers were baptized into Moses and ate the spiritual food and drank the spiritual drink in the wilderness experience of the old Exodus, so now in the new Exodus (I Cor. 10:11) "by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to

drink of one Spirit" (I Cor. 12:13). The gift of the Spirit (Lk. 11:13; Jn. 3:34; Acts 2:38; 8:20; 10:45; 11:17) is closely associated with the two baptisms. God imparts the Spirit in baptism as in the laying on of hands, and the invoking the name of Jesus Christ; but any effort to chain the gift of the Spirit to any one of the three acts is refuted by the examples in Acts. This sacramental slavery of the Spirit is not the faith of the New Testament. The unity of the Spirit (Eph. 4:2) is also a solemn warning to those who would advocate an organic union of sacramentalism as a substitute for the spiritual unity only the Spirit can give the body of Christ, the Church. This ecclesiastical danger, however, should not be used as a shield for indifference to God's call to walk worthily "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:2f). Those who realize the spiritual significance of being baptized into one body by the one Spirit can hardly be less than eager.

The *diakonia* of the Spirit likewise may be summed up with three New Testament terms: the *charismata* of the Spirit, the filling of the Spirit, the sword of the Spirit. The *charismata* (gifts) of the Spirit are not the same as the gift (*dorea*) of the Spirit, the first being what the Spirit gives and the second being the Spirit as such. The term *charisma,* found outside of Paul only in Philo (*De leg. Alleg.* iii, 30) and I Peter 4:10, describes the spiritual endowments bestowed by the Spirit for the ministry of the Church (I Cor. 1:7; 12:4; 9, 28, 30f.; Rom. 12:6; Eph. 4:11). The filling of the Spirit, appearing often in Acts (2:4; 4:8; 4:31; 6:3, 5; 7:55; 9:17; 11:24) takes on a special significance in Eph. 5:18 as Paul moves from the wisdom (5:15-17) of the Christian life to the power of the Christian life (5:18-20). Christians are to avoid drunkenness and debauchery by being filled with the Spirit which enables them to address one another in psalms directed toward God, hymns directed toward Christ, and songs inspired by the Spirit. It was this spiritual fulness that led some observers at Pentecost to conclude that spirit-filled men were "filled with new wine" (Acts 2:13),

but this filling of the Spirit is the source of power in the worship and work of the Church. The sword of the Spirit (Eph. 6:17) brings the nature of the Church to a grand climax. The Church pits herself against the world, and the Spirit with which she is filled, like an invincible warrior, wields the living word of God until every power of darkness is vanquished (Heb. 4:12; Rev. 1:16; 2:16; 19:15, 21).

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS

BY H. C. GOERNER

The publication of *The Christian Message in a Non-Christian World* by Hendrik Kraemer in 1938 marked a definite mile-stone on the way toward the formulation of an acceptable statement of the proper attitude of Christians toward the non-Christian religions of the world. Since that time the various view-points held by different persons have been classifiable as "pro-Kraemer" or "anti-Kraemer", "to the left of Kraemer" or "to the right of Kraemer". As the Archbishop of York said in his foreword to the first edition, Kraemer's book "is likely to remain for many years to come the classical treatment of its theme—perhaps the central theme for Christian thought in this age of multiform bewilderment."

Kraemer cannot be ignored. His ponderous volume stands stubbornly athwart the path of any who would henceforth lightly pass by the claim that Christianity is absolute, unique, final, and irreconcilable with any other religious system. He has rendered intellectually impressive the view which has long been held by devout Christians, but which until recently was suspected of being a compound of religious prejudice and naive ignorance. For the scholarly Professor of History of Religions in the University of Leiden displayed marked erudition and genuine breadth of sympathy in his book; yet not even the most ardent Fundamentalist could exceed the dogmatism with which he declared that the Christian revelation is absolutely unique, *sui generis*, not even to be compared with the supposed workings of God through "general revelation" in nature and in non-Christian religions;[1] that Christianity could not properly be described as the "fulfilment" of the highest and best aspirations reflected in other religions, since that would imply only a difference in degree of attainment, whereas in actuality, there is a radical difference in kind, and in

1. Cf. Kraemer, *The Christian Message in a Non-Christian World*, pp. 116-121.

direction;[2] and that the so-called "values" in world religions do not constitute "points of contact" which the missionary may recognize and utilize in his efforts to bring their adherents to the acceptance of the Christian faith;[3] that indeed there is no "point of contact," except the missionary himself.[4]

The initial importance of Kraemer's book was that it appeared at a time when a completely contrary view had threatened to win the day among the friends of Christian missions. Theological liberalism was in ascendancy in the 1920's. At the International Missionary Conference held in Jerusalem in 1928, a definite bid was made to commit the leaders of the missionary enterprise to the proposition that Secularism was the main enemy of Christianity, and that in the struggle against secular forces around the world the adherents of other religions, such as Hinduism, Buddhism, and Islam, were spiritual allies of Christian missionaries in a common task. When this effort fell short of its goal, some of the proponents of this liberal position organized the Laymen's Commission of Appraisal, and in 1932 the report of the Commission was dramatically released under the title *Re-thinking Missions.*[5]

In the significant second chapter of *Re-thinking Missions,* this position was taken: "Christianity and the environing religions face at the same moment the same menace, the spread of the secular spirit; the former opponents have become to this extent allied by the common task."[6] A statement of C. B. Olds with reference to the relationship of the Christian missionary to sincere adherents of other world religions was quoted with approval: "we *are* brothers in a common quest, and the first step is to recognize it, and disarm ourselves of our prejudices."[7] The aim of missions

2. *Ibid.,* p. 123.
3. *Ibid.,* pp. 130-141.
4. *Ibid.,* p. 140.
5. Harpers and Brothers, New York, 1932.
6. P. 29.
7. Olds, *A Venture in Understanding,* quoted in *Re-thinking Missions,* p. 31.

as "re-thought" and revised by the Laymen's Commission became this:

> To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.[8]

No claim was made that the Christian missionary had received the truth by revelation and sought to convey it to adherents of other religions as the Gospel, a unique, final and saving word from God. Rather, the missionary was conceived as a seeker after truth, joining with Hindus, Buddhists, and Muslims in a common search.

The chairman of the Laymen's Commission was William Ernest Hocking, then Professor of Philosophy at Harvard University. The view set forth in *Re-thinking Missions* (and later elaborated in the book, *Living Religions and a World Faith*[9]) has come to be associated with the name of Hocking. Kraemer wrote his book specifically to refute this broad, liberal, relativistic position.

Writing at the request of the International Missionary Council, Kraemer finished his manuscript in time to have it circulated in advance among delegates to the International Missionary Conference at Madras, India, in December, 1938. Kraemer attended the Conference and became at once the center of debate on the question of the Christian attitude toward non-Christian religions. Almost unavoidably, every person who spoke found it necessary to orient himself with reference to Kraemer's position. The lines tended to be drawn "for Kraemer," or "against." Kraemer defended his position ably and in general it could be said that his views prevailed. Not only because of this one man, but because of a change in theological climate which had taken place and which he registered, the atmosphere at Madras was quite

8. *Re-thinking Missions*, p. 59.
9. The Macmillan Company, New York, 1940.

different from that at Jerusalem ten years earlier. As one who attended both conferences reported:

> Here the contrast to discussion of a decade ago which preceded and followed Jerusalem is striking. The note of uncertainty, of apology, of defensive has passed. There is forthright and utterly sincere confession of the failures and apostasies of *the Churches.* But of the absolute worth and authority of *Christ's Gospel* there was among the delegates at Tambaram (Madras) not even a subconscious query. Their conviction was uniformly positive, confident, responsible, evangelical.[10]

Yet there was not complete acceptance of Kraemer's "Biblical Realism." Some of the delegates had difficulty in understanding exactly what Kraemer's position really was, due to the element of paradox which is inherent in the "Barthian" dialect which characterized his view. Others, believing that they did understand, rejected the dogmatic and non-rational quality of his argument. Some of the positions presented on the floor at Madras are further enlarged in Volume One of the seven-volume report of the conference, entitled *The Authority of the Faith.*[11] This book is therefore an important commentary on the Kraemerian position.

The first of eight articles in *The Authority of the Faith* is by Kraemer himself. Under the title "Continuity or Discontinuity," he reiterates his position that "the Christian revelation as the record of God's self-disclosing revelation in Jesus Christ is absolutely *sui generis.*"[12] He asserts that "nature," "reason," and "history" do not afford lines of development toward the realm of grace and truth as revealed in Jesus Christ;[13] that it is wrong to describe the religious pilgrimage of the human race as a "preparation" for the Gospel or to see Christ as the "fulfillment" of non-Christian

10. Henry P. Van Dusen, "Missions at Madras." *Religion in Life,* Spring, 1939 p. 173.
11. *The Madras Series,* International Missionary Council, New York and London, 1939.
12. P. 1.
13. P. 2.

religions.[14] While he recognizes that certain historic Christian writers, such as Clement of Alexandria, interpreted the Christian revelation as a continuation of general revelation and Christ as the fulfilment of pagan religions and philosophies, he condemns this view and praises Barth's position as "much simpler and more compelling."[15] Barth refuses to apply the term "revelation" to anything except the one supreme act by which God entered human history in the incarnation, and describes the non-Christian religions as "unbelief" and rebellion against God.[16] Kraemer feels that in a choice between the two irreconcilable positions of Clement of Alexandria and Barth, the Christian must choose to stand with Barth. At the end of his article, however he confesses that Barth's statement leaves the mind and heart "not wholly satisfied" and leaves "unanswered and untreated many questions which cannot be ignored."[17]

Of the other seven essays in *The Authority of the Faith*, only one is in full agreement with the Kraemerian dialectic. Dr. K. Hartenstein, Director of the Basel Mission, might be said to "out-Kraemer Kraemer" in his article on "The Biblical View of Religion." In so doing he makes some statements which are in accord with current thinking on the continent of Europe, but which may have a curious sound in the ears of most British and American theologians.

One article is frankly anti-Kraemer. The late Dr. Karl Reichelt urges "The Johannine Approach" to other religions. From the prologue of John's Gospel, he finds that the eternal Logos (Word) is the true light that "lighteth *every man* that cometh into the world." This shining of the light in darkness is "a permanent function on the part of the Logos through all ages, in all cultures, and in all religions."[18] Indeed, those who have been willing to receive this God-

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14. Pp. 2ff.
15. P. 19.
16. Especially in the essay *Nein!* Written in reply to Brunner. English trs. in *Natural Theology*, Peter Fraenkel, (London: Centenary Press, 1946) pp. 67ff.
17. *Op. cit.*, p. 20.
18. *The Authority of the Faith*, p. 86.

sent Logos-Life and Logos-Light are described as being born again, or born from above, to become "children of God," Reichelt holds.[19] He argues that Paul's view is in harmony with that of the Fourth Gospel, and that Justin Martyr, Clement of Alexandria, Origen, and even Augustine lend support to this interpretation. Out of his own experience in a Christian monastery near Hong Kong, Reichelt saw many evidences that the eternal Christ had been working outside the boundaries of Christendom among Taoists, Buddhists, Confucianists, and others.

Three of the writers in *The Authority of the Faith* seem to be in general agreement with Kraemer, but feel that his rigid stand needs to be modified at certain points. Professor T. C. Chao of China accepts the view that in Jesus Christ we find a "special and unique revelation of God, different in kind from the revelation of God in nature, in history and in the non-Christian religions."[20] But he holds that there is a degree of genuine revelation in nature and in history, and that the uniqueness of the revelation in Christ lies not in new elements entirely unknown before but in the *person* of Christ who gathered all the elements together in himself in a unique personal expression of God's nature and will.[21]

D. G. Moses of India grapples with the problem of the relation between faith and reason. He agrees with Kraemer that reason *antecedent* to the event of revelation could never lead man to a knowledge of God, but vindicates the *consequent* use of reason to render understandable and reasonable the content of the revelation as given.[22]

A. G. Hogg of Madras Christian College makes a distinction between non-Christian faiths and non-Christian faith. While conceding with Kraemer that the non-Christian faiths as systems of thought and life may not be considered stepping-stones toward Christ, Hogg feels certain that genuine

19. *Ibid.* p. 87.
20. *Op. Cit.*, p. 32.
21. *Ibid.*, p. 46.
22. *Ibid.*, *pp.* 58ff.

faith can be found in individuals who are not Christians. This faith may indeed be rare, but if genuine, it will be honored and rewarded by God. Those few rare souls who, unaided by the Christian revelation, have stumbled into truth, are compared with a sleep-walker who somehow finds his way safely over a great chasm by way of a narrow plank. But Christ alone is the bridge, and having awakened to perceive the depth of the gulf over which he had unwittingly passed, no convert from heathenism would ever attempt to make the crossing save by the bridge which God has offered in Christ.[23] Like Chao, Hogg insists that the *fact* of a revealing act of God is in the *content* of the revelation[24] Hogg is closer to Reichelt than either Chao or Moses.

The last two essays in Volume One of the Madras Series attempt to reconcile the position of Kraemer with that of Hocking and the liberals. Walter Marshall Horton (then Professor of Theology at Oberlin) finds himself, as the title of his article indicates, "Between Hocking and Kraemer," with his "Hocking-self," though chastened and subdued, continuing to carry on a lively struggle with his "Kraemer-self." In the end, Horton seems closer to Hocking than to Kraemer. He is an unreconstructed liberal, who cannot deny the validity of Kraemer's argument, but who insists on the right to call a devout Buddhist priest his "brother in Christ,"[25] and to place Jesus Christ among the "tokens of revelation," rather than acknowledge him as the full and final revelation of God.[26]

Somewhat more satisfying is the effort of H. H. Farmer of Westminster College to diminish the tension between Kraemer and the more flexible view of others who were at Madras. He finds that the difficulty lies in Kraemer's over-emphasis upon God as absolute, sovereign will, whereas many conceive God as personal will, holy love, seeking out and actively revealing himself in the inner life of men and

23. *Ibid.*, p. 114.
24. *Ibid.*, p. 116.
25. *Ibid.*, p. 138.
26. *Ibid.*, p. 148.

women whenever and wherever there is any possibility of a response, no matter how immature or imperfect.[27] He points out with a certain sense of finality that the testimony of converts from some other religion reveals that, while some share Kraemer's view and regard all of their pre-Christian experience as misguided and demonic, other converts, equally genuine in their Christian commitment, look back upon their religious life before conversion as having values which led them toward Christ and found fulfilment in him.

One of the most recent attempts to solve the problems left over from the Madras Conference is found in the Hulsean Lectures of E. C. Dewick, published under the title *The Christian Attitude to Other Religions.*[28] Dr. Dewick surveys the history of the Church and finds that neither Kraemer nor the liberals can lay exclusive claim to represent "the historic Christian attitude." He agrees with Kraemer as against Hocking in the main, with such solid statements as, "through Jesus Christ, God has given a revelation of truth that is central, distinctive, supreme and satisfying for all mankind," and "it is quite impossible to maintain that they (the world religions) are all fundamentally alike, or of equal value." He does not, however, find that the historic Christian attitude necessarily "excludes the possibility that God may have truly spoken to men through other channels," and he holds that "a Christian, while recognizing the reality of the differences between religions, may rightly take part in inter-religious gatherings and discussions, especially if held in an atmosphere of prayer and worship."[29]

While it is too early to gauge the reception of Dewick's book, it appears to be symptomatic of an atmosphere which is rather general within Christian circles. Apparently the pendulum, having swung to its extreme point in reaction against the excessive liberalism of the Laymen's Commission,

27. *Ibid.*, p. 163.
28. Cambridge University Press, 1953.
29. *Op. cit.*, p. 202.

is now returning to a more reasonable balance somewhere between Hocking and Kraemer. The Barthian dogmatics of Kraemer were a necessary corrective of the shallow relativism of Hocking. Those who feel themselves insecure in personal faith and in danger of slipping into a liberalism in which clean-cut distinctions are blurred will need for the indefinite future to hold fast to the Kraemer position, taking their stand within the Christian revelation and refusing to venture out into the deep waters of philosophy, comparative religion, and apologetics. But for those who are firm and unshakeable in their conviction concerning the uniqueness, supremacy, and sole-sufficiency of Jesus Christ, there need be no fear of open-mindedness and honest critical examination of other faiths, without any *a priori* decision that God *cannot* have acted for man's salvation outside the historic Judaeo-Christian stream of revelation.

To a conservative who never found the left-wing liberalism enticing, and who therefore has felt no need to react to the extreme right as it is represented in Barth and Kraemer, it appears that the current swing is back to the sound, evangelical position of such men as John R. Mott, Robert E. Speer, and W. O. Carver. These men, who were in their prime a generation ago, were never stampeded by the liberalism which was in vogue in their day. Veering neither to the left nor the right, they held to the absolute uniqueness and finality of Jesus Christ, while displaying a sympathetic, objective, and scientific appreciation of truth wherever it might be found.

Mott and Speer stood like twin Gibraltars at the Jerusalem Conference in 1928, resisting the efforts of a "modernistic" minority to undermine the missionary enterprise by accepting a statement which minimized the uniqueness of Christianity. Mott approved an attitude toward the non-Christian religions which was "positive, constructive, sympathetic, and irenic but without compromise."[30] He was

30. Mott, *The Present-day Summons to the World Mission of Christianity* (Nashville: Cokesbury Press, 1931), p. 196.

voicing his personal conviction when he reported the results of the Jerusalem Conference in these ringing words:

> It was overwhelmingly proved that the more open-minded, honest, just, and generous we were in dealing with the non-Christian faiths, the higher Christ loomed in His absolute uniqueness, sufficiency, supremacy, and universality. More than ever before, we saw Him as One other than all the rest—other than the saints and sages of ancient Hinduism, other than Buddha, Confucius, and Mohammed, other than Moses and St. Paul—"strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead." In all the many months of fresh study of the values of non-Christian systems across the world, or the comprehensive and luminous sharing of knowledge, spiritual insight, and personal experience at Jerusalem, nothing was discovered or took place which would tend in the least to invalidate the claim and belief that in Christ we have the Central Figure of the Ages and the Eternities, the Fountain Head of Spiritual Life, the unfailing Source of Creative Energy, the World's Redeemer, the Desire of All Nations."[31]

Who shall say that, because his terminology was not Barthian, Mott was any less Christian than Kraemer?

Robert E. Speer's book, *The Finality of Jesus Christ*,[32] remains one of the most complete and scholarly treatments of the relationship of Christianity and the non-Christian religions. In the first chapter he establishes that the view of the early church was that Jesus Christ is "the God-man, truly man and truly God, the One Name, the only Lord and Saviour, occupying a solitary and incomparable place. It believed in Him as unique and final, an absolute and cosmic figure."[33] Speer goes on to show that this view prevailed throughout the history of the Church, and was the view

31. *Ibid.*, pp. 200f.
32. Fleming H. Revell, New York, 1933. The book represents the Stone Lectures at Princeton Theological Seminary and the Gay Lectures at Southern Baptist Theological Seminary.
33. *Op. cit.*, p. 65.

which "generated and sustained the expansion of Christianity." Taking note of the critical, liberal tendency then in ascendancy, he raised the question, "Can we still hold the primitive view of Christ?", only to answer it with a positive affirmative.

Speer rejected the interpretation of the aim of Christian missions as being "amalgamation," "fulfilment," or "sharing," in favor of the strong word "conquest."[34] Yet he rejected with equal vigor the attitude of "ignoring" the other religions and refusing to throw out any bridges toward them, which he understood to be the position of Karl Barth.[35] He affirmed that the Christian attitude must be one of "intelligent understanding and appreciative recognition of every possible point of human contact in the realm of ideal and in the friendly and helpful relationships of common life and neighborliness."[36] Speer could hardly stand altogether within the camp of Kraemer, if he were alive today. He would feel no need for the dogmatism of that position.

W. O. Carver through the years held without compromise to the uniqueness and sole sufficiency of the Christian faith. In a characteristic statement he wrote:

> It is our reasoned conviction that of these (religions which claim to be universal) only Christianity is essentially universal in principle and in aim. Only of Christianity may we say that its God and his revelation look definitely and of necessity to reaching and satisfying all men. Only Christianity has a Saviour for men, who "walk in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart. Only Christianity begins with regeneration and commitment to One who is "author and finisher of our faith." Only Christianity must be missionary, aiming actively and earnestly at including all men in its scope and blessing, or else it is not true Chris-

34. *Ibid.*, pp. 358-376.
35. *Ibid.*, p. 348.
36. *Ibid.*, p. 351.

> tianity. Christianity can never be complete until it includes and incorporates all the kindreds of all the peoples of all the earth.[37]

Yet despite his unquestioned orthodoxy and his ardent advocacy of Christian missions, Carver interpreted the religions of mankind as varied expressions of a basic, universal religious consciousness.[38] He could speak of Christ as "the fulfillment of all religions."[39] In his Holland Lectures he cited Kraemer's views with warm approval, but also acknowledged the validity of Hocking's term "reconception" as describing a process which is actually going on and by which empirical Christianity is fitting itself to become the religion of all mankind.[40]

Is this ambivalent attitude tenable, or must we choose between Hocking and Kraemer? Is it possible for a "Hocking-self" to live with a "Kraemer-self" without resulting in a split personality? The evidence grows not only that this is possible, but that the locus of harmonization of the two diametrically opposed views is within the personality of an individual Christian.[41] The two views may be logically and theologically inconsistent, as self-contained systematic statements. Yet since a man is more than a logician, he may see something of truth in both positions, without being able to reconcile the two completely. The Barthians above all should admit the possibility of holding to a paradoxical proposition which is beyond logical demonstration!

Not only is it possible for an individual to hold firmly to the absoluteness, uniqueness, and finality of the Christian revelation, while at the same time keeping an open mind and being willing to investigate whether perhaps God

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37. *God and Man in Missions* (Broadman Press, Nashville, 1944), p. 67f.
38. Cf. *The Course of Christian Missions,* pp. 12ff.
39. *Ibid.,* p. 23.
40. *Christian Missions in Today's World* (Broadman Press, 1942), pp. 53, 142-147.
41. Another recent study which shows this ambivalence, is *The Christian Interpretation of Religion* by Edward J. Jurji (Macmillan, 1952).

has revealed himself in other religions or in individuals who are not nominal Christians; it actually becomes *necessary* for the successful evangelist and missionary to combine these two attitudes within himself. For maximum effectiveness, the missionary, at home or overseas, must be both a dogmatic theologian and a liberal-minded philosopher. In the pulpit and in his personal testimony he must be the theologian, proclaiming the facts given in revelation, asking not for assent of the mind but for commitment of the will; appealing not to reason, but to faith. But outside the pulpit and apart from occasions of personal witnessing, he must from time to time become the philosopher, meeting the skeptic or the seeker on whatever common ground can be found; discussing with him the relative values of opposing views; disarming prejudice by sympathy and understanding; acting for the moment as if he himself might conceivably embrace the faith of one whom he seeks to convert, while knowing all the while, deep within, that there is an anchor so strong that such ventures out into the stormy waters of comparison and controversy can never result in shipwreck for his own personal faith.

Kraemer is right. He has declared a tremendous truth which was in danger of being forgotten twenty years ago. But he did not state the whole truth, nor can he rightly claim the support of the whole Bible for his own peculiar form of statement. It is important that those who had never known, or had forgotten, the truth which he so staunchly proclaimed should return, touch base, and make this the center of their thought and experience. But for those who have thus re-oriented themselves, and for those who had never forsaken this central base of all Christian faith, there is room to range; and ranging, to bring others into captivity to the obedience of Christ.

CHRISTIAN MISSIONS IN A CHANGING WORLD

BY JESSE R. WILSON

The world has always been changing. It is wrong, therefore, to assume that what has hitherto been static now for the first time manifesting change. The theme of this article, *Christian Missions in a Changing World*, is not based on this false assumption. It is intended only to point out that in our generation, too, we who are caught up in the service of Christian missions must not be unmindful of contemporary changes and must, therefore, make whatever adjustments are called for in order to advance the cause we serve.

Even from this point of view, however, one can easily go astray by assuming that the changing and the new are more significant than the abiding and the old. Some people who speak and write of the Christian World Mission today put so much emphasis on what they assume to be new as to leave doubt whether or not they are fully acquainted with the old or understand the basic significance of that which changes not. My own conviction, stated at the risk of being called a change-resister, is that, in the Christian World Mission itself and in the world in which this mission is being fulfilled, the things which change not are far more basic and significant than the things which are changing. Let us look at a few of these things, and then when we touch on the changed and the changing in the world mission, we shall at least have the illumination of contrast; we shall know what has really changed and what is significantly new.

In any important movement, long-continued, certain rock-bottom facts emerge which do not change. If these facts cease to operate or are lost sight of, then the movement itself ceases to be. In the Christian World Mission, some of these rock-bottom facts, unchanging, determining, and defining are:

First, the fact of man's need of God. This need is universal and fixed. Simply stated it is that man cannot live by bread alone, he can not live to himself alone, he is not

the captain of his own soul or the controller of his own destiny. Everywhere and always he needs God, and neither any achievements of his own nor any changes in the world around him will ever avail to eliminate or render less poignant or absolute this deep need. "Man's predicament lies in the fact that the human problem is insoluble with human resources."[1]

Second, the fact of God's initiative in meeting this universal human need. It is a Biblical point of view that, even before God created man he planned man's redemption. Redemption would be necessary because of the kind of man God meant to create: one in his own image and therefore free; one for fellowship with himself and yet one who must freely choose that fellowship if it is to have satisfaction and meaning either to God or to man. God foresaw the possibility of man's doing what he actually did do; namely, the possibility of misusing his freedom in rebellion against God with the consequent need of being saved without having his freedom destroyed. Thus God took the initiative in meeting man's need "before the foundation of the world." He effectively implemented that initiative in Jesus Christ—in the incarnation, the crucifixion, and the resurrection. Simply stated all of this means that God acted on man's behalf before man began to seek help from God. This initiative on God's part can not be taken away and therefore will not change.

Third, the fact of God's choice of human agents to convey his message and to channel his grace. Surely from God's call of Abraham to the present day he had indicated clearly that, although the initiative and power in his plan of the ages always rest with him, he generally chooses to work through men and women who are responsive to his call and obedient to his will. We can wonder why God ever entrusts to people like ourselves a full measure of responsibility for the accomplishment of his mighty purpose, but the

1. R. Niebuhr, as given in Soper's *Major Voices in American Theology*, page. 52.

fact is that he does. Moreover, no evidence is at hand in the changing world situation that God will try to get along without human messengers—without missionaries, those whom he himself sends forth.

Fourth, the fact that God's message and grace are meant not only for all men but for the whole man—for man's body, mind, and soul—and that, therefore, the world mission in Christ's name is a ministry to every level of human need. Nothing in either the Old Testament or the New warrants the assumption, sometimes made, that God is interested only in man's soul and not in his body, or only in his eternal destiny and not in his immediate earthly welfare. God's messengers at their best have never made this assumption and therefore they have always engaged in a ministry of mercy as well as a ministry of truth. The concern of missionaries to do something in Christ's name to meet the full round of human needs will not be lost sight of in the years ahead no matter what changes come.

This list of fixed facts in the world mission could be extended. For example, it will always be necessary for Christ's messengers to compete with paganisms new and old for the allegiance of men's hearts and minds. They will never have clear sailing at this point. They will always, if they are really Christian, use only the strategy of love and persuasion and never the strategy of force in seeking converts to Christ. And still again, they will always preach not themselves but Jesus Christ as Lord and themselves as servants for Jesus' sake. But there is no need to add other rock-bottom facts. My purpose is not to make an exhaustive listing of things which make the Christian World Mission what it is. It is rather to indicate that when people talk about a wholly new world mission they talk unrealistically; they use the world "new" carelessly; and they seem to be so enamored of the few changes in a changing world as to overlook the things that do not change.

Even so, the world around us does change. It changes because of growth and development—of that which appears

at times to be real progress. It changes because that which from the beginning has been a world mission in objective has now become a world mission in fact. It changes because the Gospel carries with it the idea, the ideal, and the dynamic of change. In the context of this kind of change, certain trends have appeared indicating that missions—foreign missions, if I may now introduce this phrase—will be, on certain levels, somewhat different from what the movement has been until now.

First, missions tomorrow will be built more largely on the idea and the fact of the Church universal than in the past. At this point we deal with something which is really new. Not until our day has the Gospel effectively reached every part of the world and all except a few nations. Not until our day could the Church of Jesus Christ be said to be universal in fact as all along it has been in ideal. Now, however, because we have churches—local Christian congregations—almost everywhere we can speak of the Church, the Body of Christ, as being universal. In the light of this new fact, there can be and must be and will be less of Western initiative, patronage, direction, and control than there has been in the past. Stated positively, there will be more of mutuality, colleagueship, interdependence, and cooperation.

Second, missions tomorrow will develop a greater two-way traffic in the movement of church leaders—both professional and lay—between the older missionary-sending churches and the younger missionary-receiving churches. In the past, we have witnessed almost exclusively a movement from the older to the younger. Now, the very distinction between older and younger churches will tend to lose some of its significance, and many leaders from the non-western, non-European churches will be coming to the West—to Europe and to North America—to convey something of the richness of their spiritual insight. In a small way this has been going on for some time. All Christians in the West are indebted to the spiritual ministry of T. Z. Koo of China, a David Moses and a Sarah Chakko of India,

a D. T. Niles of Ceylon, or a Mrs. Uemura of Japan. We shall be blessed by many more like them in the years ahead. And beyond this, among the younger churches themselves, the free exchange of missions of fellowship and help will become increasingly common.

Third, missions tomorrow will exhibit a better balance between message and ministry, between teaching and practice, between ideology and service than has been true in the past. Some groups are going to learn that evangelism in the limited sense of the proclamation of the Gospel is not enough but must be supported by an objective ministry to obvious human needs and must issue in a new order of human relationships. Other groups are going to learn that Christian thought must not be displaced by Christian social action; that men's minds and hearts are hungry as well as their bodies; that there is a Christian experience as well as a Christian way of life; that there is a body of Christian teaching, a philosophy, a world view, an ideology, a theology which must be taught as divine truth to hold on to and to proclaim in the face of the false ideologies of paganisms new and old.

Fourth, in this better-balanced missions emphasis of tomorrow, the Christian theologian will take his place alongside the evangelist to the end that all believers will become intelligent and articulate with respect to the content of the Christian faith. Both at home and abroad, missions are discovering their need of theologians and theologians are discovering the missionary implications of any sound Christian theology. This process must go on until it becomes the usual thing for Christians to know what the church believes, what they themselves believe, and what they must teach others to believe about God and man and life and love and mercy and truth and human destiny. We are not saved by theology but by faith in what God has done; but theology is the logic of faith and helps us both to understand what God has done and to proclaim it to others.

Fifth, missions tomorrow will, I believe, show a great-

er dependence on the power of the Holy Spirit of God. God works through men, but it must be he who works if anything significant comes to pass. We can multiply techniques, audio-visual aids, functional specializations, and mobility all we will, but all of these will be of no avail in convicting men and women of sin and in delivering them from the dominion of darkness into the glorious light of Christ without the quiet working of God's Holy Spirit.

Sixth, missions tomorrow will be more of a church-centered movement than it has ever been in the past. We shall go forward gladly into growing recognition of the essential oneness of the world-wide church. This oneness will be seen to depend not on organizational mergers—which may increasingly appear—but on the extent and significance of the common body of Christian thought which the major churches—denominational bodies—and many of the smaller ones hold. The kind of world into which we seem to be moving will draw the line so tightly between Christians and non-Christians as to cause all real Christians to recognize and rejoice in their unity in Christ rather than to emphasize their differences in ecclesiology. For example, it is going to come to pass that the distinction between being a convinced Christian and a convinced Communist will be so significant as to render relatively unimportant whether a man is a Methodist or a Presbyterian Christian. The word "Christian" as a sufficiently distinctive label will again come into its own and be dominant—as it was in the early Christian centuries.

And now, in conclusion, let me venture the prediction that the decades immediately ahead are going to be difficult for the Christian World Mission. Tensions created by Communist aggression and the efforts to meet it, the recent emergence of new independent nations, the struggle on the part of still others to be rid of colonialisms and protectorates, the intensification of nationalism due to many causes, not the least of which is the new sense of dignity and worth acquired by small nations through membership in the United

Nations, the bid for markets on the part of countries whose trade and economy were seriously crippled or destroyed during the war years—all of these things make for unrest, sensitiveness, suspicion, resentment, and self-assertiveness which affect international relations and the free movement of peoples including missionaries. Already missionary visas are hard to obtain from some countries, and missionaries even suspected of being sympathetic with dissident groups or unwilling to presume to control the Christians among the dissident groups have been asked to leave their fields of labor. A maze of problems, multitudinous and complex, has already arisen to plague mission board members and secretaries—problems which yield, if they are soluble at all, only to almost infinite wisdom, patience, and persistent and costly effort.

One need not be pessimistic, however, with respect to the Christian World Mission if he will take the long look and the upward look. The long look is necessary because ever and again in the expansion of Christianity difficult times have appeared and reverses have been known. For example, even within the present century missionaries have had to leave China—in the Boxer Uprising, in the year of the Revolution leading up to the formation of the Republic, and during the period of the China-Japan War. Each time they have gone back. Now they are out again because of Communism.

This is where the upward look is needed. God's unfolding purpose seems at times not to unfold but rather to be rolled back on itself. Perhaps, it seems this way to us because we are in a hurry and because we cannot see how God works. One missionary, long detained in China by the Communists but with a measure of freedom to move around, said he saw signs of deterioration in the lives of Communists, and at the same time, clear evidence of a growing power in the lives of Christians. He suggests that perhaps God is using a few hundred thousand Christians in China today to demonstate to almost five hundred million

people that real life resides not in convinced Communists but in convinced Christians.

At any rate, as the beloved Dr. W. O. Carver of the Southern Baptist Theological Seminary has consistently taught for more than a generation, Christian missions is in God's "plan of the ages." It is God's mighty purpose to bring light and life to all people, and he will move steadily forward and will not be discouraged. Doors here and there may close temporarily, but they will all open again. Moreover, all the doors have never been closed at once, and probably never will be. The years ahead will, in God's good providence, witness a continuing and growing missionary opportunity with doors opening and doors closing but always with more doors open than closed. Christian duty is clear: "All the world" is "in all the Word" of God; he will not fail the world or us; he calls on us to help him, and we must not fail. As we go forward into a distraught world with the Christian Gospel and the Christian fellowship, we shall probably see with Paul Tillich that this fellowship is "the only world unity left to us in the present demonic disruption of human society."

Book Reviews

The Southern Baptist Convention, 1845-1953. By William Wright Barnes. Nashville: Broadman Press, 1954. 330 pages. $3.75.

This volume was originally planned by the Historical Commission of the Southern Baptist Convention, the Chairman of which is William Owen Carver, Professor Emeritus of the Southern Baptist Theological Seminary, Louisville. The Commission was fortunate to be able to secure for this work the mind and pen of Dr. W. W. Barnes, Research Professor in Baptist History of the Southwestern Baptist Theological Seminary, Fort Worth.

The history before us, which Dr. Barnes has executed as an institutional history of the Southern Baptist Convention as organized and not as a history of the Baptist people in the Southern United States, deals with the years 1845-1953. The Convention was organized in 1845, following the inability of leaders North and South to work out a satisfactory agreement regarding slavery and its abolition. There had been problems which portended separation almost from the founding of the General (Triennial) Convention in 1814. The chief of these was in the field of home missions—Southerners feeling that the board, located as it was in the North, was not taking adequate concern for the vast unevangelized areas of the South and Southwest.

From earliest days there were differences among Baptists of America regarding the proper nature of their more comprehensive organizational bodies. In the North, the "convention" was a "society" idea. There were separate societies (education, foreign missions, home missions) each conducting the affairs appropriate to its own nature. They were without organic relationships. In the South, the "convention" was a "denomination" idea. The various societies were organically related in the over-all denominational structure. In both North and South, the "convention" was a *meeting* (coming together every three years, two years, annually, or otherwise), not a stable ecclesiastical structure defining the program of member churches.

Work severely hampered during the war years (1860-1865) was yet carried on. The severer trial was to come during reconstruction (1865-1879). The churches of the South were destitute. Every new step and undertaking involved great sacrifice. Some leaders North and South advocated reunion of forces. The majority sentiment prevailed, and it was unfavorable to reunion. The most effective

spokesman for a vigorous life in that Convention, the stability and separateness of which he had helped to confirm, was I. T. Tichenor. Tichenor, along with John A. Broadus and others, believed that the country was too large for one convention, and that separate organizations would make for greater effectiveness. Even then, however, there was no thought of there being two Baptist *denominations* in America. There were two sectional *conventions* of one Baptist denomination. And across the lines of organizational separation the most cordial cooperation was carried on. It was Tichenor also who, perhaps more than any other, saved the Southern convention from dissolution from inroads made by the work of the (Northern) Home Missions Society into the South.

The story of the formation of our Sunday School Board (1891) and of its period of serious tension with the American Baptist Publication Society is related as chapter VII. The "internal conflicts" of the convention are the substance of chapter VIII. These conflicts include the movements associated with the Campbell (the Restoration movement), J. R. Graves (the Landmark movement), and the Hardshell or Primitive Baptists (the anti-mission movement). A brief sketch is given of the Southern Seminary, Louisville, in chapter IX; of the women's work in chapter X; and a look at the "expanding horizons" of 1899-1919 in chapter XI. The formation of the Executive Committee of the Convention comes in this period.

Chapters XII and XIII deal with enlistment, training, and education. The story of the B.Y.P.U., the B.S.U., and Ridgecrest is briefly told. The founding and development of other Seminaries (Southwestern, B.B.I.) and agencies is described. Chapter XIV traces the growth of co-operation, organization, stewardship and evangelism. It is here that many of the most distinctive and determinative features of Southern Baptist life appear. It is largely through the development of cooperative programs of finance and management, and through the enlargement of the place and power of the Executive Committee that Southern Baptists have developed a centralized life.

The attitude of the Convention to social problems (war, alcohol, etc.) is not given adequate attention in chapter XVI. Relations with other Baptist bodies is discussed in chapter XVII; and with non-Baptist bodies in chapter XVIII.

For the "period of expansion" of 1946-1953, Porter Routh has written a statistical summary of the various agencies of the convention. Dr. Barnes then brings the book to a close with an Epilogue. He leaves his readers standing on the threshold of opportunity and challenge. Various Appendices add value to the book. There are also Bibliography and Index.

There is much valuable research reported in this "first history of a great denomination." One could wish that the book were longer than its 330 pages, and that Dr. Barnes had spelled out more of the significance for contemporary Baptist life of the many facts he presents.

God has Himself determined to weave revelation into the historical process. He is the God who acts in specific times and places and peoples. A knowledge of their own history on the part of any group is essential for present orientation and for the charting of the future course. A knowledge of our history as Southern Baptists will lead us to greater appreciation of our glorious heritage and to greater sensitivity to dangers we confront as a highly centralized denomination. Our history may thus be for us a solid comfort, a stern challenge, and a realistic school mistress.

Every teacher, pastor and denominational officer in the Convention ought to feel morally obligated to read this book and to reflect seriously upon the meaning and nature of our present in the light of our past.

T. D. Price

Verheissung: Zur Frages des Evangelischen Verstandnesses des Alten Testaments. By F. Baumgartel. Gutersloh: C. Bertelsmann, 1952. 164 pages. DM. 7.00.

This book is an able and scholarly contribution by the Professor of Theology in the University of Erlangen. It is concerned with a very live issue in the theological debates of our time—the relation of the new to the old covenant and of the fulfilment in Christ to the prophetic hopes of the Old Testament.

Professor Baumgartel concerns himself with the New Testament term "promise." The promise is achieved in Christ, and the opening chapter considers the thought of Paul and Hebrews. In the Old Testament, our author finds varying terms that involve the idea. He holds, however, that "prophecy" must not be confused with "promise." It is promise not prophecy, he argues, that is fulfilled in Christ. He thinks that Biblical criticism has made it impossible to hold that prophecy was actually fulfilled in Jesus and the New Israel. Hence he criticises Eichrodt, Vischer and others and undertakes a careful investigation of contemporary typological views. He holds that the real promise to Israel lies in God's claim upon His people—His promise is that He will be their God. He becomes the God of His people in Christ, and in Jesus the whole Old Testament finds fulfilment.

The criticism of extreme typological views like those of Vischer is salutary. The distinction between "promise" and "prophecy" may be usefully developed, if we use it to differentiate between the eternal center of the prophetic hope and its contemporaneous expression. The reminder that the real promise involves God's own fulfilment of His claim upon His people is a valuable emphasis. The chapter which criticizes contemporary thought in Biblical theology has penetrating insights, especially the discussion of the *Heilsgeschichte* viewpoint of Gerhard van Rad, which is influencing so many contemporary scholars. This is a useful analysis of a theological and biblical concept, even though we cannot always agree with the emphasis that is made.

E. C. Rust

Encyclopedia of Biblical Interpretation. By Menahem M. Kasher. Translated under the editorship of Harry Freedman. Volume I (Genesis). American Biblical Encyclopedia Society, New York. 1953. 262 pages. $6.50.

This is the first volume of a monumental work. It is based upon the Hebrew work by the same author, *Torah Shelemah* (complete Torah), a projected work of 35 volumes, 14 of which have already been published. The English edition is at once a translation and a condensation. This first volume will be followed by others which will eventually cover the rest of the Old Testament. The author, Menahem M. Kasher, is recognized as one of the greatest Rabbinic scholars of this generation. He has attempted in this work to assemble from the vast ocean of Hebrew Talmudic-Midrashic literature all the available material on each verse of the Old Testament. This has been a Herculean task, for seldom is the literature involved so arranged in its original setting. He has done for the student of Jewish literature what has long been needed. Small anthologies have appeared before, but no such attempt to include *all* available material.

The study is arranged in a most attractive manner. At the top of each page, beside the translation of the Scripture, is commentary material from the great Hebrew scholars of all ages, with reference notes to the various commentaries. The other three-fourths of the page is devoted to an anthology dealing with various observations upon these verses, both from the Talmud and Midrash material. This material, also, is carefully documented.

At long last the English student has available at his fingertips an invaluable treasury of Jewish thought. May the other volumes speedily appear!

Clyde T. Francisco

Die Konigsherrschaft Gottes Im Alten Testament. By H. J. Kraus. J. C. B. Mohr: Tubingen, 1951. xii, 155 pages. D.M. 15.00.

This monograph, written by a German scholar, is a serious attempt to deal with the popular contemporary theory of an Enthronement ceremony in pre-exilic Israel. In the hands of the Scandinavian school, gathered around Mowinckel and Engnell, this has often reached extreme forms, as, indeed, it has also in some of the English "myth and ritual" group. In America, E. A. Leslie has taken the viewpoint seriously. The thesis is that, at the annual New Year festival in the autumn, Jehovah was enthroned as a king over His people at a special ceremony. Scholars find the roots of this in the presence of similar ceremonies in the surrounding pagan peoples, especially the Babylonians and probably the Canaanites, as evidenced by the Ras Shamra tablets. There is no agreement as to how many of the elements from such neighboring cults were embodied in the Israelite ceremony. Some like Engnell would move far towards complete syncretism, and others would transform the ceremony in Israel so that Israel's distinctive faith shines through.

In this country Professor G. E. Wright has attacked many of the positions held with regard to such an Enthronement Festival. Dr. Norman Snaith has attacked it in Britain. Now we have this interesting German contribution. Dr. Kraus rightly sees that the "Enthronement Psalms"—47, 93, 95-100—are the crux of the matter. He studies these in detail. He opposes any idea that an Enthronement ceremony existed which was based upon a dramatization of any myth, and rightly argues that the distinctive note of Yahwism was its emphasis on the historical acts of the living God. Hence he postulates an annual royal Zion festival, held in the autumn at the beginning of the Feast of Booths. He contends that this celebrated the bringing up of the ark to Zion by David and David's assurance through Nathan of the perpetuation of his dynasty—2 Samuel 6:2; 7:2. Like Mowinckel, Kraus brings the Psalms to his support, finding evidence in Psalms 132, 78, 24b, 2, 72, and 89. There is here a recognition of the part played by the king in the cultus, such as A. R. Johnson has also emphasized in a reasonable way and I. Engnell in an extreme fashion. The section dealing with this and with the transformation of hopes when the Davidic dynasty fell gives several fresh insights.

Isaiah 40-55 is the turning point of Kraus' thesis. Not all would agree with Kraus that the "enthronement psalms" depend upon the insight of this prophet. We have still to explain why they make no mention of the latter's characteristic emphasis on God as Redeemer. Many scholars would put these psalms earlier, in the pre-exilic period. According to Kraus the prophet of the exile believed that the promise to David would be fulfilled with the return to

Zion of Yahweh Himself and that the enthronement psalms are concerned with just this event.

This book is a valuable contribution to current debate. It is well argued and its position is sufficiently attractive and reasonable to demand attention.

E. C. Rust

Bible Commentary: Jeremiah. By Theo. Laetsch Concordia Publishing House. St. Louis. 1952. 412 pages.

The Lutheran Church—Missouri Synod is preparing a new set of commentaries on the Bible. This volume on Jeremiah is the first to appear. If it is any indication of the nature of the other works yet to appear, there will be a ready acceptance of the venture. In fact this commentary on Jeremiah is indeed the best upon this prophet that has fallen into the reviewer's hands. That does not mean that it must not be checked against the standard commentaries, however. The author is frequently guilty of dealing with Jeremiah as if the prophet were a Christian, in full knowledge of the New Testament. He will be forgiven for this in light of the helpful way he has caused Jeremiah's teaching to live again.

Clyde T. Francisco

History of the Old Testament. By Paul Heinisch. Translated by William Heidt. The Liturgical Press, Collegeville, Minn. 1952. 492 pages. $6.50.

This book by the outstanding Roman Catholic Paul Heinisch, whose *Theology of the Old Testament* is well known, is a most interesting addition to Old Testament study. It covers the Old Testament period from Creation until the Fall of Jerusalem in 70 A. D. The approach is an amazing combination of liberalism and conservatism, but for that reason is quite distinctive. The material is carefully documented, which adds to its value. Heinisch incorporates in his study what is known about the secular history and cultures of the times, and quite skillfully weaves this material into the picture, thus clarifying many otherwise puzzling situations.

Artistic illustrations by Frank Kacmarcik are quite striking, their symbolism explained in an appendix to the book.

Clyde T. Francisco

The Psalms and Their Meaning for Today. By Samuel Terrien. New York: Bobbs-Merrill, 1952. xiv, 276 pages. $3.00.

This book is one of the most helpful treatments of the Book of Psalms which has appeared in recent years. It is written by a competent scholar who is acquainted with all the latest develop-

ments in Old Testament thought, especially with the work of Gunkel and Mowinckel upon the Psalter. The result is a study which sets the Psalms within the framework of Temple worship, which relates them to the contemporary situation of Old Israel, and also which brings out their message for our time.

Dr. Terrien takes seriously the classification of the psalms into types, first suggested by Gunkel. He also accepts their relation to the cultus of the second Temple. He begins with a popular but sound chapter on the origin of the Psalms, in which he lays great emphasis on the relation of the faith of the Psalmists to the backgrounds of nature and history. The presence of God to Israel was mediated through nature and through history, and the response of Israel to such a divine presence is enshrined in the nature and historical psalms.

There follows a treatment of the individual psalms in classes. In keeping with modern scholarship, no serious attempt is made to find biographical settings for each psalm, but they are all related to their significance for temple worship and individual devotion. The psalms which worship God as Lord of nature and as Lord of history are treated in a living way, and their relation to the fulfilment in Christ is carefully elaborated wherever possible. The next group of Psalms is concerned with the love of Zion and the worship of the Lord of Zion. Then we are taken through the national and individual laments and so to the psalms of thanksgiving and personal trust.

For preachers who value true scholarship and sound exegesis as a background to their preaching, this is a book to buy and study. It shows, as would be expected from its author, a real understanding of the issues involved in the psalms—the problem of life after death, the difficulties raised by the prosperity of the wicked, the eschatological and Messianic hopes. And it forms an excellent introduction to contemporary work upon the Psalter.

E. C. Rust

The Life and Times of Jesus and the Messiah. By Alfred Edersheim. Grand Rapids: Wm. B. Eerdmans, 1953. 2 Vols. xxxv, 695 pages, xii, 828 pages. $7.50.

All serious students of the New Testament have long been indebted to this work. Its republication in a most attractive binding, therefore, needs little introduction in this journal. It is perhaps sufficient to remind readers that its many excellencies need to be supplemented by a considerable amount of recent work. Much has been done since 1886 in the field of Jewish and Hellenistic studies, and the developments in New Testament scholarship alone

demand that care should be taken in the perusal of this classic work. Names like Albert Schweitzer, Johannes Weiss, Rudolf Bultmann, Rudolf Otto, C. H. Dodd and T. W. Mansen leap to our mind as we read these pages. The new light shed on Rabbinical studies by Israel Abrahams, Claude Montefiore, Strack and Billerbeck make much of the material here offered somewhat outmoded. Studies in Philo too have been considerably enriched since Edersheim wrote his work. Yet this book will always remain as a good picture of the life of our Lord, written in a devotional spirit with a real appreciation of the contemporary background of his life. The appendices in Volume 2 still have much valuable material, and Edersheim's erudition is everywhere evident. We are glad that such books can still find a market and a place on the minister's shelf.

E. C. Rust

Spiritual Values of the Old Testament. By Roy A. Welker. L.D.S. Department of Education. Salt Lake City. 1952. 315 pages.

This is an exceptionally well-written study of the fundamental spiritual realities taught in the Old Testament. The author is a member of the Latter Day Saints faith, but his special bias very seldom (in fact, surprisingly so) enters into his treatment of the subject. Only on his last pages does he plead for the fact that Joseph Smith fulfilled Malachi's predicition of the coming Elijah. On the whole the book is quite refreshing, and a close reading of its straightforward and earnest portrayals is most rewarding.

Clyde T. Francisco

Spiritus Creator. By Regin Prenter. Philadelphia: Muhlenberg Press, 1953. 311 pages. $3.00.

This work is a translation of the second edition (1946) of a book which appeared in Copenhagen first in 1944. The scholarly paraphernalia of the original are, in this translation, notable by their comparative absence. The discussion and evaluation of the recent Luther research is, therefore, lost for the English reader. Still there are enough references and quotations to give guidance for further reading, and there is a bibliography at the end (pp. 309-311).

The author offers a systematic-phenomenological study of the data. As he puts in the Introduction: "We shall not, as a rule, ask *whence* Luther's thoughts came or *how* they developed, even though these historical questions may be ever so important. We shall ask only *what* he thought." (p. x) This procedure, let it be said, does not exclude a study of the continuity of ideas in Luther (the

author affirms essential continuity of the doctrine of the Spirit in the young and older Luther), nor even of the question of *why* Luther thought as he did. Prenter realizes clearly that all these concerns are related in fact, and he does not wish to escape the implications of the relation. He does, however, and rightly in the judgment of the reviewer, make a clear *methodological* distinction.

There is one chronological determinant in the disposition of the materials: Part One deals with Luther's thought "before the controversy with the enthusiasts;" and Part Two, "in the controversy with the enthusiasts." This chronological division is used not because Prenter sees (with much recent Luther-research in Sweden) a break in Luther's doctrinal pilgrimage, *ca.* A.D. 1522, but because of the "richness and depth" of Luther's doctrine of the Spirit before 1522 in writings comparatively free of polemic, and for greater facility in disposing the materials when so divided.

In Part One, the author analyzes in turn Luther's views on the *work*, the *organs* and the *person* of the Holy Spirit. In Part Two, Prenter seeks to show the essential continuity of Luther's doctrine, its contradistinction with the enthusiasts, and the opposition to its every toning down by scholasticism, orthodoxy, pietism, and modern Protestantism.

The book is carefully and competently done. The author has not confused the conditions which his methodology imposes, but some readers will do so. The work is a more comprehensively significant contribution to Luther-study and to theology generally than its limited scope would suggest. Very solid work.

T. D. Price

Karl Barth's Church Dogmatics. By Otto Weber. Philadelphia: The Westminster Press, 1953. 253 pages. $6.00.

Many readers of journalistic theology have the impression that Barthian theology is some form of modern blasphemy. Modernism and fundamentalism alike have reacted to the Basle theologian in a manner that would suggest serious insecurity. Modernism has denounced him as a fossiliferous remain of fundamentalism, and fundamentalism has labeled his writings a "new modernism." All this is due to the fact that Barth has gone beyond both fundamentalism and modernism to a biblical faith that fears neither biblical criticism nor modern science.

Barth's best thought is in his voluminous *Church Dogmatics*, so large that Barth humorously speaks of it as "the white whale," a figure drawn from *Moby Dick* which the German-speaking theologian read to learn "the sacred language of the ecumenical movement" (English). It is almost unbelievable that Otto Weber has been

able to digest 5,956 pages of Karl Barth's "white whale" to 253 pages and then receive Barth's praise for the faithfulness with which he has presented the material. It is impossible to digest a digest further, but the outline can be given. Weber's work covers the first three volumes (8 large books) of the projected five volumes of the *Church Dogmatics*. The first volume is "The Doctrine of the Word of God," and this volume contains in the first part the most important discussion of the Trinity since Augustine as well as the famous discussion on the proclaimed, revealed and written Word of God. The second part of this volume is concerned with "The Incarnation of the Word," "The Outpouring of the Holy Spirit," and "Holy Scripture and the Church." Here Barth's beautiful section on "the miracle of Christmas," a vigorous defense of the Virgin Birth, is to be found. The mystery which is Christ is between the miracles of the Virgin's womb and the empty tomb: miraculous conception and miraculous resurrection. True God and true man meet in this mystery.

The second volume is on "The Doctrine of God" and contains "The Knowledge of God" and "The Reality of God." The second part is an important statement on the perfections of God, but not without some limitations in reference to the holiness of God. The third volume on "The Doctrine of Creation" is four books, and the part that is likely to be discussed most in Barth's idea of *das Nichtige*, translated *Nihil* by Cochrane. This strange word coined by Barth covers the ideas of chaos, sin, and devil, and demons. Liberals are sure to be shocked by Barth's idea of the devil. And good Calvinists such as Kenneth J. Foreman, who followed the charges of Emil Brunner that Barth teaches universalism, is quite correct in suspecting that he and Brunner misinterpret Barth on *apokatastasis* (*The Review and Expositor*, January, 1954, pp. 15f.). Barth does not teach that all men will be saved; he teaches that all men *who are in Christ* will be saved (pp. 101f.). Barth has no expectation that the devil will be "the last candidate for a salvation which, by reason of a universal *apokatastasis* is also due him" (p. 189). Those who hunt heresy in Barth down this trail are barking up the wrong tree.

Where Barth will end only the Lord knows, but to this reviewer, apart from some reservations on his views of such topics as revelation and predestination, the great Basle theologian is the most important theological figure since the Reformation. However one may agree or disagree with Barth, no thoughtful minister can afford to neglect this superb digest by Otto Weber. Those that survive the surprises will then go on to read the translation of the complete work now in the hands of a group of scholars in Scotland.

Dale Moody

The Library of Christian Classics. Vol. VI: **Augustine: Earlier Writings.** Selected and translated with Introductions by John H. S. Burleigh. Philadelphia: The Westminster Press, 1953. 413 pages. $5.00. Vol. XIV: **Advocates of Reform: From Wyclif to Erasmus.** Edited by Matthew Spinka. Philadelphia: The Westminster Press, 1953, 399 pages. $5.00.

The more one sees of this *Library of Christian Classics* the more eager one becomes to see it brought through to successful completion. Four volumes of twenty-six planned have now seen the light, and every one of the four is excellently done.

The Augustine-volume offers various essays, in the mood of philosophical analysis and reflection, on themes of both philosophical and theological concern: The Soliloquies, The Teacher, On Free Will, Of True Religion, The Usefulness of Belief, The Nature of the Good, Faith and the Creed, To Simplician—On Various Questions, Book I. These, called "Earlier Writings," were written before A.D. 395/6, in which year he was elevated to the episcopate. Augustine's own *Retractions*, along with helpful interpretative introductions are used to preface each translation. Professor Burleigh has done a good job.

In some respects the volume of *Advocates of Reform* is more exciting. At any rate, it deals with a period less adequately known, and with several documents not before done into English. The period covered is A.D. 1350-1500. The arrangement of the volume into four sections reflects Professor Spinka's views on the development of reformatory ideas and practices before the Reformation. This development was of four sorts: radical reform (Wyclif), ecclesiastical reform (the Conciliarists), spiritual reform (Hus), and humanistic reform (Erasmus). One could wish that all of the treatises included in the volume might have been given in full. Space forbade this, and deletions have been made and properly indicated.

In this one volume now, the student has the most and best of the background materials for the Reformation, on its *theological* and *ecclesiastical side*. Too much praise could not be given to publishers and editors of this excellent series, which will offer much of the richest treasure of the Church's life and thought from the beginnings through the sixteenth century. It's careful study would make for a more certain sound from our nation's pulpits, and assist in producing new treasure to go with the old.

T. D. Price

The Theology of Paul Tillich. Edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Co., 1952. 370 pp. $5.50.

This is the first volume in *The Library of Living Theology.* It deals with the theology of Paul Tillich who, in the words of John H. Randall, Jr., "seems to be not only the ablest Protestant theologian of the present day, but also by far the most persuasive exponent of the philosophy of existentialism, and what is more to the point, a real contributor to the present-day revival of metaphysical inquiry. He is a first-rate philosophical mind" (p. 16).

The book falls into four parts: Part I furnishes autobiographical reflections by Paul Tillich himself, Part II presents 14 illuminating interpretative and critical essays of Tillich's work, Part III contains Tillich's rebuttal of these essays, while Part IV lists the writings of the theologian under discussion. Tillich's bibliography extends through ten pages, covering the period from 1910 to 1952. This fact bespeaks a mind both profound and learned and an influence that has grown with the years.

Walter Horton speaks of Tillich as one who "lives on the 'boundary' between liberalism and neo-orthodoxy." Tillich has characterized himself as a neo-dialectical theologian. During four decades he has been probing the meaning of religion as it relates to culture, politics, sociology, philosophy and theology. Though a Protestant of the Protestants, Tillich has kept in touch with Catholic theology, both classical and modern. A Jesuit thinker, Gustave Weigel, has rightly described Tillich as "a theologian's theologian."

While the interpreters of Tillich's pholosophical theology all agree on its depth and significance they still raise serious questions with respect to the implications of his thought. Horton's strictures against the perils of any mediating theology are well taken. Yet we seem to recall a devastating critique of Horton's own theology by Wilhelm Pauck published, a few years back, in *The Journal of Religion.* Siegfried questions the wisdom of Tillich's disregard for the Jesus of history in favor of Jesus as the Christ (p. 79). George F. Thomas of Princeton fears an excessive anthropocentric tendency in Tillich's thought (p. 89). The latter's apologetics may entail a threat "to surrender important aspects of the Kerygma and the intrusion of alien philosophical ideas into systematic theology" (p. 91), And why, Thomas asks, is there not a greater use of the Bible as a source of theological reflection in Tillich's system? (p. 95). Randall, in turn, is critical of Tillich's sharp dualism between theoretical and practical or existential reason (p. 151). Nor is Randall convinced that Tillich has convincingly established his thesis "that any adequate intellectual method . . . faces ultimate self-contradiction" (p. 140).

Hartshorne of Chicago University joyfully acclaims Tillich in the company of 'dipolar theists' or 'panentheists,' but he cannot grow enthusiastic over "this seeming worship, or near-worship, of infinite (or "unconditioned") as though it were God, or almost God" (p. 175). Hartshorne even intimates that Tillich "only rhetorically, not logically . . . avoids both the Sankara illusionism and Spinozistic pantheism" (p. 178). Tillich, in fact, may be heading toward an illusionistic monism, not theism (p. 175). Dorothy Emmet is troubled over Tillich's use of reason in philosophy, being "completely puzzled by this description of "shaping" (p. 206), that is, the capacity of ontological reason to shape reality. Reinhold Niebuhr wonders whether Tillich falls prey to the temptation of interpreting the fall and man's sinfulness in terms of fate (p. 220). Eduard Heimann speaks of Tillich's "faulty appraisal of Marxist doctrine" (p. 320).

At any rate, Tillich's thought is rich, baffling, complex. He is more of a gnostic thinker than he himself would avow.

William A. Mueller.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Under the editorial supervision of Philip Schaff and Henry Wace. Volume III: **Theodoret, Jerome, Gennadius, Rufinus: Historical Writings, etc.** Vol. IV: **St. Athanasius: Select Works and Letters.** Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953. 594 and 606 pages respectively. $6.00 per volume.

Surely all are delighted with Eerdmans' decision to reprint the three sets of the *Fathers*: Ante-Nicene, and the two series of Post-Nicene. No serious student of early Christian history, doctrine and ethics can afford to by-pass the men and works contained herein. Some of the editorial materials, consistently excellent in their day, are now in need of bringing up-to-date. None the less, there is still no series which may be taken in lieu of this one. The new and excellent *Library of Christian Classics* overlaps at some points, but not at enough places to serve as a substitute for this series.

The reviewer cannot help but believe that pastors would find both new delight and new power in their pulpit ministeries with a goodly amount of this material in hand. These are writings in which the primitive proclamation was fashioned into permanently significant theological forms. A popular reading of them is too much to expect, but Christian ministers are obliged to be responsible teachers of the congregations on matters central both to the faith and to most of the writings of this series of volumes.

T. D. Price

Art and the Reformation. By G. G. Coulton. New York: Cambridge University Press, 1953. xxii, 622 pages. $10.00.

In Art and the Reformation we are again offered the fruits of the research of the greatest student of medieval history of this century. Coulton is not as much an interpreter of history as a complier of data, and in this work the reader is furnished a great wealth of materials relating to all phases of art. There are remarkably good passages on biblical interpretation, social customs, problems of labor, views of history, ethical ideals, religious aspirations, and many other topics, because all of these find some relation to designing, building, and decorating churches, palaces, and monasteries.

There are two major points of interpretation by Coulton of particular note. The first in his contention, against popular opinion, that the church of the Middle Ages should not be given all the credit for the art of the age. He maintains that the art was produced by lay tradesmen and craftsmen who created their own distinctive art forms. They usually sought to express the religious ideals and doctrines of the age, to be sure, but their art was their own. The second, and again against popular opinion, is his contention that the Protestant Reformation was not the primary cause of the decline of medieval art.

Being an artist of ability as well as a historian of note, Coulton has been able to handle his subject with appreciation and sympathetic understanding. Any student of art, history, or religion will find this very interesting and profitable reading.

Guy H. Ranson

Interpretatio Mariologica Protoevangelii Posttridentina, usque ad definitionem dogmaticam immaculatae conceptionis. Pars Prior. By Tiburtius Gallus, S.J. Roma: Edizioni di Storia e Letteratura, 1953. 286 pages.

This is the first part of a survey of the Mariological interpretation of *Genesis* 3:15 from the time of the Council of Trent (began 1545). This *pars prima* covers what Gallus calls "the golden age of Catholic exegesis, 1545-1660." It is to be followed by studies which will deal with the same subject up to 1854, when the dogma of the immaculate conception of the Virgin Mary was promulgated by Pius IX.

When the work is completed there will be at hand a survey of the subject throughout Christian history. Fr. Drewniak, Breslau, 1934, gave us, *Die mariologische Deutung von Gen.* 3, 15 *in der Vaeterzeit.* In 1949, from Rome, T. Gallus himself provided, *Inter-*

pretatio mariologica Protoevangelii (Gen. 3, 15) *tempore postpatristico usque ad Concilium Tridentinum.* These two works bring us to the period of the work under review. Survey of the subject has also been made already from the point where this study will end (1854), to the present: V. A. Bertelli, *L'interpretazione mariologica del Protoevangelo* (Gen. 3, 15) *negli esegeti e teologi dopo la Bolla 'Ineffabalis Deus' di Pio IX* (1854-1948), in MARIANUM, 13 (1951).

All told, the interpretations of 232 theologians—190 Catholic, 42 Protestant—are collected in the volume now before us. Most of the Catholic interpreters find the phrase *"ipsa conteret caput tuum,"* ("she shall destroy thy head") to refer to the Virgin Mary, and her role of protectress against Satan. The problem, of course, arises out of the recognized fact that the Vulgate reading *"ipsa"* is incorrect and should be *"ipsum"* ("he"—referring to the seed of the woman). This is plain from the masculine pronoun in the Hebrew text (*hu'*), and is confirmed by the LXX reading, *autos.* The vulgate is therefore wrong. Despite this, the Catholic Mariological interpretation is considered valid, and on two counts: (1) on the basis of vs. 15a, according to which it is stated that the enmity is "between thee and the *woman,* and between thy seed and her seed;" and (2) on the basis that it is ultimately a question to be settled in the area of dogmatics, and not of grammar and philology.

The author states the other following conclusions of his study (cf. pp. 275f):

(1) From 1545 to 1660, Catholic exegesis expounded the "Protoevangelium" chiefly in a christologico-mariological sense.

(2) Among Catholics almost exclusively, and among Lutherans exclusively, "seed" was understood to refer to Christ; and among Calvinists it was understood as the "human race" which should one day triumph over the serpent.

(3) The "woman" of the verse is, among Catholics, sometimes Eve or the Church—but in by far the majority of interpreters is Mary. Among non-Catholics (Novatores), the woman may be Eve, womankind (*genus mulierum*) or Adam and the whole human race.

The reviewer is far from impressed with the nature of the Catholic argument, with grows, firstly, out of embarrassment for the incorrect Vulgate rendering which has the official sanction of the church; and, secondly, out of dogmatic *desiderata.* But the reviewer has high praise for the type of study which the book represents: *viz.,* a minute historical and theological examination of a restricted subject, prepared as building materials for larger dogmatic construction.

T. D. Price

The Church in the Christian Roman Empire. By J. R. Palanque, G. Bardy, P. de Labriolle, G. de Plinval, and Louis Brehier. Translated by Ernest C. Messenger. New York: The Macmillan Company, 1953. 731 pages.

This is an American re-issue, in one volume, of the translation published in Great Britain in two, of *Histoire de l'Eglise, Vol. III: De la paix constantinienne a la mort de Theodose,* under the general editorship of the late A. Fliche and V. Martin. This whole set, in twenty-four volumes now all but complete, constitutes the ablest overall narrative of the history of the church by Roman Catholic scholars. For a fairly detailed account of Vols. I and II of this work, one may be referred to the essay, "History with a Roman Accent," in *The Review and Expositor,* LXVI/4 (Oct. 1949), pp. 467-485.

This work has all the virtues of able and devoted scholarship. The data are studied, the literature is examined, the issues are defined, and conclusions are formulated. The bibliographical offerings are helpful. But the work lacks the virtue of all distinctively *Roman* Catholic historiography. On certain points history is seemingly made to serve the dogmatic interests of the Church and conclusions are evident before evidence is read. This is, to be sure, not a uniquely Roman trait, but it is more at home there, than in the camp of critically trained Protestant historians.

The first half of *The Church in the Christian Roman Empire* deals mainly with the issues, events and outcome of the Arian dispute. The second half deals with the life of the Church in the fourth century: Monasticism, Morality and Spirituality, Culture, Metropolitan Sees, Expansion, and Catholicism as State Religion.

The careful and critical reader will find much to instruct, some to inspire and some to abjure.

T. D. Price

Philosophers Speak of God. By Charles Hartshame and William L. Reese. University of Chicago Press. xiv, 535 pages. $7.50.

Most teachers of the philosophy of religion will welcome this text, which gives an able selection of the religious and philosophical material with which such a course should deal.

It is another question whether all scholars will agree with the theme around which these selections are centered. The authors contend that neither classical theism nor pantheism is adequate to represent reality, and build their selections around the thesis that panentheism is the answer. This is argued in a somewhat lengthy introduction in which much is made of the law of polarity, according to which ultimate contraries are partially interdependent. It

is contended that "nothing real can be described by the wholly one-sided assertion of simplicity, being, actuality, and the like, each in a pure form, devoid and independent of complexity, becoming, potentiality, and related contraries." God is no absolute exception to this law, and this is where classical theism and pantheism both fail. The authors want to dismiss a monopolar conception of deity, and to postulate that a true picture of reality requires inevitably and ultimately unity-in-variety and variety-in-unity. They therefore look for a panentheism in which all creatures and the world are over against God, in polar interdependence and are yet within the consciousness and actuality of God. It is not surprising, therefore, to find Whitehead and Berdyaev receiving a more favored place than Kant, Aquinas, Leibnitz and Von Hugel. The reviewer is surprised that Buber should be treated as a modern panentheist. Still more is it surprising to find no excerpts from the works of men like William Temple, John Oman, James Ward and A. E. Taylor, whilst W. E. Hocking is quite strangely omitted, considering his philosophical position.

No selection, or point-of-view in such selecting, will suit everybody, and what has been said should not be allowed to discount the value of the book as a useful tool for the student of the philosophy or religion. The excerpts are excellent, whether or not we accept the *modus operandi* that governs their classification.

E. C. Rust

A View of the Evidences of Christianity. By William Paley, with Annotations by Richard Whately. Grand Rapids, Michigan: Baker Book House, 1952. 407 pages. $3.50.

This is a republication of the famous *Paley's Evidences* which was for years a standard text for theological students in Britain and America. The work was first published in London in 1794, at the end of the Age of Reason, with a view to establishing the supernatural nature of Christianity by natural reason. Part I, which is primary, seeks to establish the authenticity of the miracles of the New Testament and to show that such true miracles have happened nowhere else except in the Bible. Proof of their validity is found in the fact that they were believed by the Apostles. Evidence of the Apostles' belief is found in the fact that they sacrificed everything, even life itself, in loyalty to the Christ who displayed His divinity by miracles. The attempt is then made to prove the validity of the supernatural revelation of a future state of rewards for those who believe. Readers are then invited to believe this revelation and thereby inherit everlasting redemption to a future life. Part II deals with the fulfillment of prophecy, the morality of the Gospel,

the success of early Christianity, the originality of Christ's character, and other "auxiliary" evidences of the supernatural character of Christianity. Part III is devoted to the refutation of the rational objections to the supernatural character of Christianity offered by Deists and Skeptics of the 17th and 18th centuries.

Paley (1743-1805) spanned in his own life the last half century of the two centuries in which Natural Theology was in vogue. He was not an original thinker but he was a brilliant expositor of the arguments of others. Thus he was in the position in point of time and ability to summarize the rational arguments which had been used in support of the Faith. In his *Natural History*, first published in London in 1802, he elaborates the cosmological arguments from design and adaptation in nature for the existence and attributes of God. In the *Evidences* he tries to establish Christianity as the one true and universal religion. Paley's works have become monuments in apologetic literature, and rightly so because they are the summation of the apologetics of an age. However, his works are of a historical interest primarily and are not well adapted as modern apologetics. This is due chiefly to three things. First, the Christian religion is to be understood to consist primarily in personal rapport with the personal God and only secondarily in rational delineation of the nature of God. Thus Paley's concern is with secondary considerations. Secondly, the view of miracles and their place has shifted grounds. Modern biblical and theological scholars treat miracles in relation to the Person of Christ rather than treating Christ in relation to miracles. That is, Christ receives primary attention and miracles are treated secondarily. Miracles are now seen not as disruptions of a closed system of nature but as part of the dominion of God over His creation. Miracles are possible and probable for Christ because He is Lord. Thirdly, the world view has changed very greatly in the last one and one-half centuries. Thus the cosmological arguments of Paley do not quite fit into the modern view of the world. Modern apologetics are still attempting to demonstrate the validity of Christianity to minds which begin within a scientific frame. However, the changes in science make it necessary that contemporary apologists go beyond Paley.

Guy H. Ranson

Aristotle. By Philip Wheelwright. New York: Odyssey Press, 1951. xlvii, 336 pages. $2.00.

This enlarged edition of a standard text will be welcomed by all teachers of Aristotle. Dr. Wheelwright has carefully selected and translated the best of Aristotle's thought, and, in this new edition, not only has he revised his translations but he has also added much

more material. The sections on metaphysics and zoology have been considerably improved by the additional selections, and the book is even more invaluable for teaching work.

Students in philosophical theology will need this text, for it offers the best selections from the great Greek thinker in short compass. The selections dealing with natural science and zoology will be welcomed by all who recognize how significant Aristotle has been in the history of scientific thought. Even today, scientific philosophers cannot dismiss his thinking, as the work of A. N. Whitehead shows at many points.

This book is made the more valuable by an excellent introduction, in which Aristotle's philosophical system is incisively dealt with.

E. C. Rust

Nature and Values. By Edgar Sheffield Brightman. Nashville: Abingdon-Cokesbury Press, 1945. 171 pages. $1.50.

This is one of the very ably written books by the well known leader of the "Philosophy of Personalism." Before his recent death Professor Brightman produced individual volumes on many of the special problems of philosophy. *Nature and Values* is his systematic contribution to ethics, but his only concern is the foundation of the good life, and no consideration is given to the application in social institutions. This work, like *An Introduction to Philosophy, A Philosophy of Ideals, The Problem of God, The Spiritual Life, A Philosophy of Religion,* and others, is a very coherent, learned, and valuable book. Also, like the others, it is a polemical treatise to establish the particular kind of personalistic philosophy for which Boston University became so well known through B. P. Bowne, A. C. Knudson, Brightman, and their many students of philosophy and theology.

Professor Brightman sees Naturalism and Personalism as the two chief contending philosophies of this age. The first understands reality to consist almost exclusively in sensory objects, and it is concerned primarily with natural science and has little consideration for non-physical values. The second understands reality to consist primarily in personality, and it is concerned ultimately with personal ideals and values. Ideals are purposes or desires which persons seek to actualize in the world. Values are ideals which have been actualized. Of course not all ideals or values are true and good. In the ethical quest man is to be associated with God, the supreme person. God is seeking to overcome the evil which inheres in the universe and to produce only true values and supreme

good for man. Because God is a limited being He must enlist the aid of men. Thus the ethical and the religious problems become one.

Professor Brightman brings together a wealth of materials on nature, personality, and values, and any reader can profit greatly from a study of this book. The fatal weakness of the book is that Brightman creates a philosophical absolute, a personal one to be sure, and then identifies this absolute with God. However, his God is not the God who reveals himself in the Bible, in Christ, and in Christian experience.

Guy H. Ranson

Readings in the Philosophy of Science. By Herbert Feigl and May Brodbeck. New York: Appleton-Century-Crofts, 1953. ix, 811 pages. $6.00.

This book is an indispensable one for students of the philosophy of science. It is a book for which many of us have been waiting, and one which is to be welcomed as providing a valuable selection of readings from contemporary scientific philosophers. Yet it is strangely one-sided, as one might expect from its editors. It is almost wholly confined to scientific positivism in all its shades and varieties. We look in vain for thinkers like Whitehead, Eddington, Jeans, E. A. Milne, Martin Johnson alongside of Reichenbach, P. W. Bridgman, Carnap, Poincare, Mach and Philipp Frank. Perhaps the most distressing thing in scientific philosophy is that positivism seems to be regarded as regnant. It is strange, too, that the epochal work of men like Joseph Needham, C. H. Waddington and J. H. Woodger in the realm of theoretical biology is given no place. This is a partisan book, and it needs to be complemented by a book which gives a more balanced selection of current thought in theoretical science and the philosophy of science. Within the limits set, this work is to be commended and welcomed, but readers should remember its limitations.

E. C. Rust

Alfred North Whitehead; An Anthology. Selected by F. S. C. Northrop and Mason W. Goss, with introductions and notes on terminology. New York: The Macmillan Company, 1953. 928 pages. $12.50.

This book contains a most admirable selection from the writings of one of the most creative, original, profound, and influential thinkers of the modern age. Professor Whitehead was a most unusual man, because in an age of specialization he had a comprehensive knowledge and was an expert in a number of fields of learning. After a distinguished teaching career in mathematics and

physics at the Universities of Cambridge and London, Whitehead came to Harvard as Professor of Philosophy at the age of sixty-three. He retired at Harvard after fourteen years, and he died in Cambridge, Mass., on December 30, 1947, at the age of eighty-six.

During a very productive life of writing, Whitehead published twenty-two book-length studies, one of which is the *Principia Mathematics* in three volumes, which was done along with Bertrand Russell. His first book, *A Treatise On Universal Algebra,* appeared in 1898 and his last, *Essay in Science and Philosophy,* appeared in 1947. His early books were on mathematics and logic, but this *Anthology* contains none of these. However, it does include a paper, "On Mathematical Concepts of the Physical World," which is no longer readily accessible. After twenty years of publishing writings on mathematics, Whitehead turned his attention to the task of reuniting philosophy and science in order to find a vantage point from which all reality and all life could be interpreted. He rejected the basic concepts by which the world was being interpreted and proposed new ones. The "bifurcation" of nature (from Descartes) was repudiated in favor of a realism of events, the mechanistic conception of nature (from Newton) was rejected in favor of an organic view, and the static conception of nature (from Euclid) was rejected in favor of relativity and process. The selections in the *Anthology* reflect the attempt of Whitehead to construct an organic process philosophy. There are liberal selections from his best known works, *Science and the Modern World, Religion in the Making, Process and Reality,* and *Adventures of Ideas,* as well as from *Modes of Thought, Principle of Relativity, Concept of Nature, Aims of Education,* and other works. A reader is enabled by this one volume to become quite well acquainted with Whitehead's thought and place in the modern world.

Guy H. Ranson

History and God. Clues to His Purpose. By Arthur W. Munk. New York: The Ronald Press Company, 1952. 310 pages.

Professor Munk of Albion College presents in this book a readable and constructive philosophy of history. He squarely faces the varying views of history which idealists, pessimists, followers of Marx, or modern naturalists have developed. The enigmas of history are many and tantalizing to the critical student. How may we fit natural catastrophe and irrational evil into our concept of an all wise, omnipotent and omniscient God? What of the awful waste in the cosmos or the pitiful failure of idealistic reformers? How explain man-murdering wars which get more cruel and devastating as the years come and go? Nor dare we blandly overlook the

abominable crimes committed in the name of religion! Yet despite these evident factors Munk posits a teleological purpose running through history.

Widespread literacy, the demand for justice in every land and for every class and the growing international mind seem indicative of progress. Man's growth in philosolphic stature, increase in aethetic values, a decided progress in theology, greater sensitivity to moral values, the fact of the Church as the greatest humanizing agent among men, its love of learning, belief in absolute ideals and the person of Jesus Christ as the highest incarnation of the moral and spiritual ideal, all these point up the one increasing purpose towards which all creation moves. Naturalism can only issue in fatalistic pessimism. Is not our author rapping on the wrong door when he labels Barth as an apocalypticist? Advocacy of theistic finitism is beset with many difficulties. Here Munk follows Montague and Brightman.

William A. Mueller

The State in Catholic Thought: A Treatise in Political Philosophy. By Heinrich A. Rommen. St. Louis: B. Herder Book Company, 1950 (3rd Impression). 747 pages. $6.00.

This is a masterfully planned and brilliantly executed presentation and defense of the political philosophy which finds its home within Roman Catholicism. The author is now Professor of Political Science in the College of St. Thomas in St. Paul, Minnesota. He came to the United States in 1938 after fleeing from his home country of Germany to Britain in 1936. He holds doctorates from the German universities of Bonn and Muenster, and his training in both canon and civil law, as well as in political philosophy, has equipped him for the task undertaken in this book. He writes out of a storehouse of knowledge and he makes every attempt to be fair in his treatment of the many theories of the state which are discussed. But he is not always successful in his attempts to expound some of the points of view, and this is most apparent when he treats of Luther and Calvin and later Evangelical theories. This is due primarily to the inability that any Roman Catholic has really to grasp the essential nature of Protestantism. Invariably an adherent of Roman Catholicism will try to reduce the Evangelical doctrine of personal rapport with God to a proposition, to make grace a substance, to make *agape* a natural benevolence, and to make freedom a natural rather than a divine ability to will and do. This inability to understand the direct and personal activity of God acting upon man through social institutions marks limitations in the book at many points. However, if the reader is aware of these limitations he will profit greatly from a serious study of this work, be-

cause it not only teaches the specifically Roman Catholic interpretation of the State but it also teaches much that is universally Christian.

Professor Rommen deals in Part I with the "Philosophical Foundations" of the State. Here he develops the thesis that the State is an essential reality and not merely an aggregate of people. It is based upon the social nature of man, because man cannot actualize his social potentialities adequately until there is the development of a political community which embraces the other communities. The State is based upon natural law primarily and secondarily upon civil law. The State belongs to the realm of nature and not to grace because all men, including both saints and sinners, are constituted for a political order. Part II is concerned with "The Philosophy of the State." Here the State is shown to be a moral society whose business it is to make possible the actualization of the good life for man in all social institutions. Part III discusses the many problems of the relations of "Church and State." The thesis is developed that the State cannot be autonomous and that it must take its moral directions from the Church. This is due to the fact that the State belongs to the realm of nature and thus it cannot give ultimate directions for human beings who are immortal by nature. The State will cease to be at the end of Time, but human beings shall continue to exist beyond Time. Thus final directions must be given by an institution which belongs to the order of grace. The Church alone fulfills this requirement. The Church can best fulfill its mission where it is protected and supported by the State. Part IV is concerned with "The Community of Nations." Here are developed the Roman Catholic conceptions of international law, doctrine of war, and international peace.

Guy H. Ranson

Dialogue on the Great World Systems. By Galileo Galilei. Chicago: University of Chicago Press, 1953. lvii, 506 pages. $12.50.

This is a revision of the Salusbury translation of Galileo's famous Dialogue. Dr. Santillana has put all students of the history of science in his debt by his thorough revision of the original translation, by his annotations and by his introduction.

Galileo Galilei was one of the fathers of modern science. He marks the break with mediaeval science based, as it was, on the authority of Aristotle. The work under review was written by Galileo and finally published in 1632. It brought him into conflict with the ecclesiastical authorities. He was called before the Inquisition, forced to recant, and confined to his house for the rest of his life. Yet the bold publication of this result of long years of

scientific investigation was part of the long battle for freedom which must always be waged against Roman Catholicism, in particular, and against any Church which makes a particular world-view authoritative. Systems of the structure of the world, astronomical theories, may come and go, but the Word of God in Christ Jesus abides. Men tremble for the ark of God when new scientific theories arise. Often, in the name of the Lord of nature, they persecute the patient investigators of nature, forgetting that all truth is God's and that no truth can shake the Truth Incarnate. So it was with Galileo. Thanks to him and to others like him, the mediaeval world system was undermined, and the new world system of Copernicus took its place. Men had to learn that God was still the Creator and that Christ was still the Redeemer, even though the sun was the center of the universe and not the earth. This salutary lesson has to be learned afresh in every generation. It happened in the last century over Darwinism. Galileo's fight against ecclesiastical obstinacy and ignorance is part of man's continual fight for the right to think freely and to trace God's hand in nature. As Christians and Baptists, with our tradition of freedom, we may welcome this translation of a famous work.

Galileo sets the new system of Copernicus over against the Old system of Aristotle and confutes the latter with a patient marshalling of observed facts. With it all, he was a devout man, believing in God's greatness "by how much less we find ourselves capable of penetrating the profound abysses of His infinate wisdom."

This is an admirably produced book. It is a joy to handle and printed with distinction. The annotations clear up many obscurities and make plain the issues involved. We can be thankful that such a new edition of a historic scientific work has been undertaken, and we congratulate both the editor and the press on its appearance.

E. C. Rust

The Mystery of Being. I. **Reflection and Mystery,** II. **Faith and Reality.** By Gabriel Marcel. (The Gifford Lectures). Chicago: Ill., Henry Regnery Company, 1950-51. 219 plus 188 pages. $7.50.

Gabriel Marcel is one of the most luminous of Christian thinkers of our era. Long before existentialism had become the vogue, this French philosopher thought out the religious relevance of this philosophy. In these Gifford Lectures given at the University of Aberdeen in 1949 and 1950 Marcel explores a wide range of problems.. In his *Journal Metaphysique* we may find already, in germinal form, the reflections and meditations that constitute Marcel's philosophic outlook.

Marcel is concerned with the transformation of empiricism.

Heinemann of Oxford has called Marcel "the mysterious empiricist." Marcel is ever standing in wonder at the mystery of being. But in our broken world it is so hard to get beyond our sensate milieu. Mass-thinking, mass society, technocracy, even our boasted democracy, all tend to devitalize, atomize man as a person. And yet, man's heart and mind literally cry out for transcendence. "The world to-day, is, in a sense, at once whole and single in a way which, even quite recently, it was not. It is from this very unity and totality that it draws its sinister new power of self-destruction" (I, p. 23). The modern totalitarian state, propaganda, bureaucracy and merely functional technics combine to strip men of their individuality and to rob them of the awesomeness and beauty of existence. Man's need for transcendence is experienced as a kind of dissatisfaction with things as they are. Men crave at their best to rise to higher levels. Will we allow the higher and deeper truths to surge up before us, to illumine our darkened minds, and to reintegrate our confused and broken lives? Dare we think of truth as light? Marcel believes that if modern man is to overcome the alienation that haunts him he must learn again to turn reflection inwardly, to experience the wonder of his being, to see his existence as a gift of divine grace, to probe with utmost seriousness into the question, "Who am I?", and to respond to the deep call of God who alone can make us whole.

One is tempted to quote from almost every page of Marcel's book. The fact that he is a gifted novelist and dramatist, a composer and lover of music, and, according to some interpreters, "one of the most original among the very few metaphysicians of our time," adds to the richness of Marcel's way of thinking and writings. Like Nietzsche, Klage, Heidegger, Husserl, Sartre and Camus, Marcel has gazed into the abyss of nothingness and man's futile efforts at self-realization, but unlike these existentialists Marcel has also glimpsed the coming of the dawn, the revelation of the Logos, the eternal Word that "lightens every man that cometh into the world."

William A. Mueller.

From Descartes to Kant. By T. V. Smith and Marjorie Greene. Chicago: University of Chicago Press, 1946. 899 pages. $6.00.

This book is invaluable for all students of philosophy who desire to read what the various philosophers have said in their own language. It has been in publication for a considerable time, but we heartily commend it to the readers of this journal. It gives an able picture of the movement of philosophical thought from the awakening of the Renaissance down to the time of Kant. Galileo, Francis Bacon and Erasmus receive fair representation. Serious

readers will welcome the publication, also reviewed in these columns, of Galileo's "Dialogue on the Great World Systems" from which no selections are made in the compendium under review. The selections from Descartes, Spinoza, Leibnitz and Berkeley are well chosen, but we could wish that a more comprehensive selection of Kant's work had been offered. "The Prologomena to any Future Metaphysics" is basic to an understanding of Kant and is wisely included. Yet the three great critiques surely deserve some place in such a book as this, and we wish that selections from them could have been presented.

The selections from the work of each philosopher are introduced by excellent brief introductions to their thought and assessments of its significance.

E. C. Rust

The Protestant Credo. Edited by Vergilius Ferm. New York: Philosophical Library, 1953. 241 pages. $5.00.

This symposium of 10 interpretative essays on basic Protestant beliefs provides stimulating and often provocative reading. The general outlook revealed by these essays is liberal-modernist with a sprinkling of liberal-evangelical convictions. The Editor expresses the mind of the contributors when he writes that "It is the very genius of Protestantism to have under the banner of its name the imprint of diversity since Protestantism is a movement coming from people who are inherently individuals and not puppets under one system or authority."

Gaius Glenn Atkins stresses the catholicity of his Protestant heritage. To him Protestantism has "an irritating power to overflow all its banks to fertilize and make beautiful and fruitful every right dimension of life." Moehlman, able church historian, cites 10 reasons why he is and remains a Protestant, these reasons being personalism, the hallowing of the secular, a sense of guilt for the failures of these recent decades, the ethical quality of Christianity, Protestantism's affinity to democracy and its ability to adapt itself to new conditions. Enslin's essay "The Credo of an Unregenerate Liberal" does justice to its title. This writer seems to hold every brand of conservative Christian interpretation in contempt. The Roman Catholic Church is called "arrogant and self-satisfied" because of its hatred of freedom, while the fundamentalist is decried for "his vulgar and noisy championship of a book which he tends to make cheap and unlovely, if not suspect, by his own intolerance." Neo-orthodoxy is "hardly more than a new crop of fundamentalists with faces washed, hair combed, and dressed in evening clothes" (74). Need we point out that Enslin can hardly be called an unprejudiced critic of opposing views?

John Thomas McNeill's essay "Resources and Realities" breathes quite a different air. To this writer Romans 1:16-17 is true evangelicalism. What is needed in this hour is a Protestantism unashamed of the Gospel of divine grace through Jesus Christ our Lord. McNeill, contrary to Enslin and Moehlmann, takes modern, dynamic Catholicism seriously. Its presence keeps Protestants alert and vital.

John C. Bennett writes on "A Protestant Conception of Religious Authority." An earlier liberalism is described as having been "often completely secular," sometimes indulging in "fantastic illusions," but the shock treatment of recent events have laid bare "that a whole generation of wise men in the Church and outside the Church could be gravely mistaken" (128). To Bennett "the final authority of Protestantism is the revelation of God in Christ known to us in the Bible"(129).

Space forbids the discussion of the essays by Francis W. Buckler, Bishop McConnel, H. N. Wieman, Floyd H. Ross and Vergilius Ferm.

William A. Mueller

Ethics and the History of Philosophy. By C. D. Broad. New York: Humanities Press, 1952. xiii, 274 pages. $4.50.

Any book by Dr. C. D. Broad is to be welcomed. His long teaching career at the University of Cambridge has had a profound influence on British and American philosophy, and it is good that he is still gathering together for publication the fruits of his mature wisdom.

In some senses the title of this book is misleading. It is a collection of very excellent essays, covering a wide range of interests. First, we have a section of five biographical studies. The philosophers treated are Isaac Newton, John Locke, Henry Sidgwick, J. M. E. McTaggart and W. E. Johnson. The studies of Newton and Sidgwick are particularly stimulating. The former contains an interesting assessment of the "calculus controversy" in which Newton and Leibniz were at issue.

The second section gives three studies in the philosophy of science. All are concerned with the period when modern science originated, and the one upon Francis Bacon will prove, we believe, a significant contribution. The third of the essays deals with Leibniz's controversy with the Newtonians, at the end of his life, on the nature of space and time. This essay will be of interest to theologians, since the controversy had a religious and theological background.

The third section, which deals with ethics, is the least cohesive of the three, but it has some interesting material on conscientious

objection and the issue of war, whilst there is a valuable contribution on the problem of "freedom of will" in ethical conduct.

This book needs no commendation. Its author is sufficient guarantee. It is a stimulating volume, and its rich and varied fare will suit many tastes. E. C. Rust

The Range of Reason. By Jacques Maritain. New York: Charles Scribner's Sons, 1952. 227 pages. $3.50.

This book is a collection of seventeen articles and essays that have previously appeared both in French and English publications. Part I deals with "Human Knowledge and Metaphysics," While Part II is entitled "Faith and the Human Community."

The most valuable chapters seem to be chapter VI on "The Immanent Dialectic of the First Act of Freedom," chapter VIII on "The Meaning of Contemporary Atheism," chapter XIV on "Christian Humanism" and chapter XVI on "The Ways of Faith."

Maritain is a sensitive thinker whose mind is open to many diverse currents of thought. Thus he has an appreciation for the Vienna School of logical positivists that "has shown in a decisive way that the assertions which *have meaning for the scientist are* not concerned with the substance of things, the nature or the essence of *what is*, but only with the connections that a good Dictionary or Syntax of Signs enables us to establish between the designations or symbols we elaborate, from the data gathered by our senses and particularly by our instruments of observations and measurement" (5). However, "the crucial error of the School of Vienna has been to assume as self-evident that whatever has no meaning *for the scientist* has no meaning at *all*."

Maritain, a neo-Thomist of repute, nevertheless believes in the pluralist principle in democracy, but he is deeply convinced "that without genuine and vital reconciliation between democratic inspiration and evangelical inspiration our hopes for the democratic culture of the future will be frustrated" (170).

William A. Mueller

The Natural Law: A Study in Legal and Social History and Philosophy. By Heinrich A. Rommen. St. Louis: B. Herder Book Company, 1949 (3rd Impression). xi, 290 pages. $4.00.

Plato's Modern Enemies and the Theory of Natural Law. By John Wild. Chicago: University of Chicago Press, 1953. xi, 259 pages. $5.50.

Natural Right and History. By Leo Strauss. Chicago: University of Chicago Press, 1953. x, 327 pages. $5.00.

Within the last score of years there has been a great renewal of interest in natural law and natural right. This interest has been stimulated by the practical necessity of finding a sound basis for a

universal ethics. Both individuals and nations have been guided in recent years by ethical relativism and utilitarian opportunism. This has been the virtual assertion that right is determined by the will of those who are strong enough to impose their wishes upon or against others. This ethics has so obviously led to chaos, destruction, and tyranny that mankind can bear it no longer. Thus men are again seeking the foundation for a universal ethics which is normative for all men and nations in all places and circumstances. Inasmuch as there is no one religion whose moral teachings claim the allegiance of all men, it is not surprising that political philosophers are turning to the natural order and to the nature of man to find that which is fundamental for all men. The ideas of natural law and natural right have been a part of western culture for centuries.

This new interest in natural law and natural right has led already to the production of a number of notable articles and books. The three books noted here are worthy studies that deserve to have a place in this growing literature. Dr. Rommen, Professor of Political Science in St. Thomas College, attempts in *Natural Law* to write a definitive study on the subject, and he gives us a lucid and scholarly work. The first part of the book is an accurate historical account of the development of the doctrine, as well as brilliant defense of it, from its inception among the Greeks to the present time. The second part is a philosophical exposition of the metaphysical foundation, and of the ethical and legal content, of natural law. Dr. Wild's *Plato's Modern Enemies* is not so much a defense of Plato as an exposition and defense of natural law. Only the first two chapters of this book, by the well known Harvard philosopher, are devoted to a direct defense of Plato against those who have attacked Plato for being a teacher of totalitarianism. The remaining six chapters explain in clear and brilliant language the historical development, and the contemporary relevance, of the doctrine of natural law. In *Natural Right and History,* Dr. Strauss, Professor of Political Philosophy in the University of Chicago, focuses attention upon one of the most important parts of natural law, that of natural right. He very ably expounds the meaning of natural right, traces its historical development, and explains the contemporary importance of it.

Each of these books is eminently worthwhile, and this reviewer would like to urge legislators, jurists, leaders in religion and education, and indeed all citizens who are concerned for public morality to study these books carefully. However, it should be pointed out that right conduct depends ultimately upon the grace of God and not upon nature. God alone, and not nature or man, can be the final grounds of ethics. Righteousness is of God and it proceeds from Him to man by His tutelage, and it is not a thing to be grasped

by, nor contained in, the intellect or will of man. Natural law and natural right really have meaning only when they are seen to be subordinate to, and manifestations of, the perfect will of our Father in heaven. Guy H. Ranson

Four Views of Time in Ancient Philosophy. By John F. Callahan. Cambridge: Harvard University Press, 1948. 204 pages. $3.00.

Professor Callahan subjects the views of Plato, Aristotle, Plotinus and St. Augustine to critical review. In Plato time is "a moving image of eternity, an image that proceeds according to number. It is something fashioned by the mind of God and exists, logically and chronologically, along with an ordered universe" (p. 35). Our author deduces this Platonian concept of time principally from the *Timaeus*. To Aristotle, time is the number of motion, while Plotinus has a mystical conception of time, i.e., it is the very life of the soul. St. Augustine, first Christian philosopher, in turn, viewed time as a distention of man's soul. All four philosophers consider the many perplexities that the problem of time arouses in man. Plato views time "as a source of moral good for man as well as of physical good for the universe" (p. 193). Aristotle has a lates to motion and magnitude" (ibid.), while Plotinus, though lates to motion and magnitude" (idid.), while Plotinus, though close to Plato, sees time as related to the motion of the universe, which proceeds from the life of the soul.

This is a serious study of a profound subject.

William A. Mueller

New Studies in the Philosophy of Descartes. By Norman Kemp Smith. New York: St. Martin's Press, 1952. 369 pages. $5.00.

Descartes' Philosophical Writings. Selected and Translated by Norman Kemp Smith. New York: St. Martin's Press, 1952. 317 pages. $5.00.

Dr. Smith, the famous University of Edinburgh professor of philosophy, has again placed the reading public under debt to himself. He first published *Studies in the Cartesian Philosophy* in 1902, and now after another half century of study of Descartes comes this really definitive study of the father of modern philosophy. Students who are acquainted with Professor Smith's studies of Kant and of Hume will know in advance that they may expect this work on Descartes to be first rate. In making these *New Studies* Professor Smith found it necessary to make new translations of Descartes' works in order to give due emphasis to the new understanding that has grown up about Cartesian terms. The *Philosophical Writings* contains all that is essential to an understanding of Descartes major contributions. Guy H. Ranson

The Philosophy of Science. By S. Toulmin. London: Hutchinson, 1953. viii, 176 pages. $180.

This book is written by the Lecturer in the Philosophy of Science at the University of Oxford. It provides a good introduction to its theme and should be a most useful textbook in our schools and colleges.

The chapter on the Laws of Nature gives an able discussion of the present scientific position on scientific law, which many theologians could study with profit. The final chapter on uniformity and determinism sets the scientific viewpoint in relation to the layman and rightly points to popular misunderstanding of so much that science says. Dr. Toulmin writes: "The casual chains which are the metaphysical shadows of the arguments we employ in the physical sciences—the chains by which a shadow, for instance, is bound to be the depth it is—are not to be confused with the chains of circumstances which are features of the diagnostic sciences . . . The ways in which things happen outside the laboratory conform with unlimited exactness neither to the decrees of a machine-like Destiny nor to the pattern of any one simple argument."

This introduction to a comparatively new discipline deserves wide recognition, and we commend it highly both for its balanced standpoint and for its conciseness.

E. C. Rust

Eclipse of God. By Martin Buber. New York: Harper & Brothers, 1952. 192 pages. $2.50.

This book of nine chapters containing lectures given in 1951 at Yale, Princeton, Columbia and Chicago bears the sub-title "Studies in the Relation between Religion and Philosophy." With incisive depth and penetration Buber, world-famed Jewish philosopher, subjects the systems of Heidegger, Sartre, Kierkegaard and Cohen to critical analysis. Even the august Kant who struggled long and arduously with the idea of God without ever really being sure of the *living God* comes in for plaintive criticism. Unlike Pascal or Abraham, Kant lacks the decisive thing in religion, the love of God (p. 71).

Hermann Cohen, one of Kant's disciples, came closer to the essential principle of great religion than his master by making room for both faith and love. Yet even Cohen, though overwhelmed by faith, mistakingly thought that love of God and neighbour could be commanded. In turn, "the problem that 'torments' the existentialist thinker of our age . . . focuses finally in the question of whether the perseverance of the 'religious need' does not indicate something in-

herent in human existence" (p. 90). Escape from modern nihilism, Buber believes, is only possible as we come to discover the living God and as we are found by the God of Abraham, Isaac and Jacob. A Christian would be constrained to add that only through Christ Jesus our Lord is man's deepest need ever met. Buber's chapter VII *On the Suspension of the Ethical* throws new light on Kierkegaard and the danger of sacrificing the ethical for the religious.

William A. Mueller

Thinking and Experience. By H. H. Price. Cambridge, Massachusetts: Harvard University Press, 1953. 365 pages. $5.00.

In this volume, the Wykeham Professor of Logic in the University of Oxford, has provided some solid thinking upon the epistemological problem. This book requires concentrated effort but it makes rewarding reading, and we commend it to all who are concerned with a philosophical issue which has plagued reflective thought ever since the time of Descartes.

The basic thesis of Professor Price is that a concept is a kind of force which is latent in mind and can be aroused to various degrees. When so aroused, the concept "manifests itself" in behaviour or words or images. Sometimes the concept becomes manifest in a preparedness for special instances of it to prevent themselves. Even when we are simply mouthing words, we are thinking. Indeed, the concepts are themselves active forces determining the choice of words and their order, whilst when we think in images, the concepts determine the direction which the flow of images takes. Here concepts are primary and they are the background which determines how words and images arise in the consciousness.

In this connection Professor Price makes much of recognition. He believes this to be the focal point of all thinking. A concept is the capacity to recognize a particular instance and here memory comes into play.

This is a stimulating book, both because of the originality of its own thought, and because its author shows such a sharp critical capacity in analyzing the history of philosophical epistemology. The treatment of Berkeley is particularly refreshing. It remains to be seen how far his emphasis on concepts as "guiding forces" in the human consciousness will be a satisfying theory of knowledge. It certainly presents an interesting challenge to Aristotelian epistemology with its emphasis on the "intelligible species" and the "passive reason."

E. C. Rust

The Existentialists. By James Collins. Chicago: Henry Regnery Company, 1952. xiv, 268 pages. $4.50.

In *The Existentialists* Mr. Collins presents cogent and intelligent individual studies of the thought of Sartre, Jaspers, Marcel, and Heidegger. He has studied these contemporary European Philosophers with a genuine attempt to understand them and to learn whatever truth each has to offer. He writes with the conviction that Americans would do well to become better acquainted with the philosophical points of view that are having a great effect upon European life. His study is critical, but appreciative, and the positive results, as well as the negative, are brought into clear focus. The study focuses attention upon the individualities rather than upon the similarities of the men who are considered. In this way Mr. Collins avoids the common error of interpreters of existentialism of attempting to make all existentialists conform to a few simple characterization. An introductory chapter, showing the common influences from Kierkegaard, Nietzsche, and Husserl, and a concluding chapter, showing five basic shared themes, are an aid to the reader to see what these existentialists have in common. Mr. Collins criticizes each of his subjects from the standpoint of Thomistic realism, but this is made quite clear and the reader can take account of this in interpreting his evaluations of the four men.

Guy H. Ranson

Challenge to the Kremlin. By Harry Hodgkinson. New York: Frederick A. Praeger, 1952. 187 pages. $2.75.

This specialist in Communist theory and Yugoslav history attempts to use the quarrel between Tito and Stalin to "illustrate the motives and intentions of the Soviet rulers." Faced by American power and Tito's refusal to be drawn behind the Iron Curtain, Stalin was forced to revive the theory of "Co-existence." But one must not be misled as to the sincerity of the Kremlin's adjustment to the realities of the international situation. Such political expediency only gives Moscow time to strengthen her position in satellite nations and to build up her war power, while sapping the strength of the West by the technique of the Cold War.

It is the conviction of the author that Titoism has brought nearer the hour of decision for the Soviet Union. She must either launch out on a program of world revolution or abandon her immediate imperialistic ambitions and return to the policy of consolidating her position at home, in Eastern Europe, and in China. If this be the case, so says the author, time would rob Soviet Communism of its artificial momentum of pressure and propaganda and would result

in the exposure of the real nature of Communism to the world. The world would then be on the threshold of an unprecedented peace and prosperity.

This is a provocative and insightful analysis of the struggle between Titoism and Moscow. The author's choice of words and apt illustrations aid the reader in getting "behind the scenes" of the dramatic challenge of Tito to the Communist Goliath, Joseph Stalin.

Henlee Barnette

Modern Uncertainty and Christian Faith. By G. G. Berkouwer. Grand Rapids: Wm. B. Eerdmans, 1953. 86 pages. $1.50.

This little book consists of the lectures delivered on the Calvin Foundation in 1952 by the Professor of Systematic Theology in the Free University of Amsterdam. The book is valuable as an expression of the extreme conservative attitude to the Bible as the Word of God and of the contemporary uncertainty. It shows no real appreciation of the living Christ as the Lord of Scripture and of the place of the Holy Spirit in the revelation through and understanding of the Scriptures. It does, however, give a good diagnosis of liberal modernism. Dr. Berkouwer believes authority to be a central problem of our time, but we cannot believe that this work offers a very satisfying answer. It is not even penetrating in its analysis of the problem, and its solution will appeal to few except those who are prepared to be imprisoned by the letter that kills and not made alive by the living Lord, the redeeming Son of God, whose Spirit, speaking through Holy Scripture, is the ground and sole authority of our lives.

E. C. Rust

Outlines of Moral Theology. By Francis J. Connell. Milwaukee: Bruce Publishing Company, 1953. xii, 247 pages. $3.75.

This is a textbook in Christian Ethics which is designed to be used as a textbook in Roman Catholic colleges and in study courses for educated laity. The book is written in non-technical language in a lucid style and yet it sacrifices none of the really important points of Roman Catholic teachings in ethics. It is authoritative because it is written by the scholarly and experienced Dean of the School of Theology and Professor of Moral Theology of the Catholic University of America. The principles of Roman Catholic ethics are stated in Part I, the particular virtues are delineated in Part II, and the Sacraments are discussed in Part III. The attention of the evangelical Christian is arrested particularly by the authoritarianism and the legalism with which principles and regulations are laid down. He

is also arrested by the way in which sacramented grace is made a means of covering over man's ethical deficiencies as well as made a means for his moral activity. Baptist pastors would do well to acquaint themselves with these basic Roman Catholic understandings of morality.

Guy H. Ranson

The Church Under Communism. By George M. Dryburgh and Crawford Miller. New York: Philosophical Press, 1953. 79 pages. $2.75.

This volume contains the second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland in May, 1949, and presented to the Assembly in May, 1952. It is a factual report about the Churches under Communist regimes and a positive policy of Christian social action based upon the Gospel. Chapter one is a survey of Church life under Communism in Russia and Eastern European countries. Chapter two is concerned with lessons to be learned from this survey while the last chapter deals with a suggested Christian strategy.

The authors rightly observe that the basic and only answer to Communism is a reborn Church in terms of rededicated members of the Christian communities. For Communism is only one of the many enemies of the Church, her worst enemy being "indifference within her own borders." Major denominations would profit by a Study Commission on Communism. This provocative report could well serve as a helpful guide in terms of preparing an anlysis of the problem and for the Churches and the development of a Christian stragedy.

Henlee Barnette

Personalities in Social Reform. By G. Bromley Oxnam. Nashville: Abingdon-Cokesbury Press, 1950. 176 pages. $2.00.

Bishop Oxnam here presents five vivid studies of great social reformers. The basis of the book is a series of lectures given at Drew University. The studies are presented in a fluent and popular style, but the serious interpretations and criticisms are also present. Sidney and Beatrice Webb, famous Febians and labor leaders in Britain, exemplify the role of scholars in social reform. Walter Rauschenbusch, the leader of the "social gospel" movement in America, is studied to show the part of the minister in social reform. David E. Lilienthal, formerly Director of T.V.A. and now Chairman of the Atomic Energy Commission, is an example of the administrator as social reformer. Albert Schweitzer, famous theologian, philosopher, musician, and medical missionary, shows forth the role of the missionary as social

reformer. Mohandas K. Gandhi, famous Indian leader and martyr, is studied to show the place of a saint in social reform. Bishop Oxnam is interested in showing that the basis of social change to effect a better society can be, and must be, based upon a compelling faith in the God of justice and mercy and that it must operate within a free society. This is a book that all who are interested in a good society will do well to read.

Guy H. Ranson

Dictionary of Mysticism. Edited by Frank Gaynor. New York: Philosophical Library, 1953. 210 pages. $5.00.

Is it proper to include in a work on mysticism all those phenomena that pertain to occultism, psychical research, spiritualism, alchemy, Kabbalism, magic and even demonology? We wonder! But the inquisitive reader will find here pithy definitions on all these: from cryptomnesia to psychography, from nadir to zenith, with ifrits, with mystical terms "proprement dite" such as moksha, marga, upadhi, samsara and sadhana. Students of mysticism, folklore, comparative religion as well as dabblers in the occult, the uncanny and weird, will discover a rich treasure trove in this dictionary.

William A. Mueller

World in the Making: The Story of International Cooperation. By James Avery Joyce. New York: Henry Schuman, 1953. 159 pages. $3.50.

This is a simply and popularly written history of western civilization, in which the author sees men rising from lonely savages to world citizenship through affirming their social nature. The story is presented as a drama. Act I, chapters 1-4, traces the development of civilization from the beginning, through the early empires, Greece and Rome, and the Medieval synthesis, to the establishment of nation—states. Act II, chapters 5-8, is concerned with the development of science, philosophy, trade, international organization such as the Red Cross, and other cultural factors which cross national boundaries to bring people into one cultural world. Federal unions in the United States is seen as the pattern for world union. Act III, chapters 9-11, is concerned with the League of Nations and United Nations and a look into the future of world citizenship. Mr. Joyce uses well his academic training at University of London in economics and political science, and his experience of writing and lecturing, in presenting a book that can be read with interest by people of every age and cultural group.

Guy H. Ranson

The Great Tradition of the American Churches. By Winthrop S. Hudson. New York: Harper & Brothers, 1953. 282 pages. $3.75.

Professor Hudson of Colgate-Rochester Divinity School states in this significant book the principles as well as the dilemmas of American churchmanship. The principles are and have been: voluntarism in religion because of its intrinsic spirituality, rejection of all coercion in matters of faith and its correlate, the separation of church and state, and personal commitment of each Christian believer to "the centrality of Biblical faith" (253).

This book is a wholesome corrective against a merely secularist interpretation of American history. Left-wing Puritans of colonial days asserted the independence of the church on good theological grounds. Their belief in God's sovereignty and man's bondage to sin determined their advocacy of both spiritual democracy within the church and political democracy within the state (49, 50, 52). The separation of church and state was for their mutual good. However, early British and American Baptists, Congregationalists and Quakers by no means intended a separation of the Christian from society. Nineteenth century developments proved sufficiently that churches may prosper when the principle of religious freedom and voluntarism is firmly embedded in the public consciousness and the law of the land.

Hudson's interest is both historical and prophetic. While he justly appraises the strength of the Free church tradition, he is also aware of present and past dangers and decline. The present anemic condition of American Protestant churches is due, not to encroachments of a secular state, but to the secularization of our churches. The fateful decline in Protestantism can be traced to the eighties of the last century.

The New Theology, we are told, stripped "the faith of any normative content." The bar of church membership was lowered from year to year, but the attempt to be inclusive churches "undercut any effective evangelism." Often the church was turned into a country club instead of being a fellowship of committed believers. Religious education, while furnishing fresh insights methodology, contributed toward the dilution of the Christian faith because of its teaching "that there was no fundamental contradiction between man's own desires and the demands of God, and the net effect was to leave the individual conscience undisturbed and untroubled by any deep-seated conviction of sin" (212).

Where lies the cure? Hudson suggests the following: a recovery of the distinctive note and earnestness of Christian faith and discipline; a revitalized and full-orbed evangelism of grace and judgment in and through Jesus Christ; eternal vigilance for our American principle of a free church in a free state; resistance against

any religious institution that tends to absolutize itself and that includes, in Hudson's mind, resistance against church union at the expense of truth.—This is a stirring book of highest contemporary value.

William A. Mueller

Ways of Faith. An Introduction to Religion. By John A. Hutchison and James A. Martin, Jr., New York: The Ronald Press, 1953. 511 pages. $4.50.

Few authors have attempted to cover as much ground in one volume as have the two college professors who wrote this text-book. It offers a bit of anthropology, psychology, comparative religion, Old Testament, New Testament, church history, philosophy, and current thought, all within five hundred pages, designed apparently to be covered in one semester of study. Obviously the treatment can not be complete at any point. The chief value to be expected from the use of such a book would be a broad perspective and possible integration of varied bits of knowledge.

The authors strive for objectivity. They attempt to take account of the best critical views concerning the Bible. Unfortunately, in the brief treatment possible within assigned limits it may be that more questions are raised than can well be answered. Confusion and doubt are generated unnecessarily, for example, concerning the nature of the resurrection of Jesus and the interpretation of Paul as contrasted with that of the Synoptics.

In the hands of an able teacher who could add personal warmth and conviction to the cold pages this could be a very helpful text for an introductory course. Without such interpretation and augmentation, its use could undermine faith.

H. C. Goerner

Formosa under Chinese Nationalist Rule. By Fred W. Riggs. New York: The Macmillan Company, 1952. 195 pages. $2.75.

This book was issued under the auspices of the Institute of Pacific Relations. In spite of the fact that the IPR has reputedly cleaned house, there is still the uneasy suspicion that it serves as a means of promoting ideas that might be favorable to the Communist cause. This study of the military, political, social and economic situation on the island of Formosa does little to dissipate that suspicion. While it is presumably a report based upon careful searching for facts, the end effect is tantamount to propaganda for abandoning aid to Chiang Kai-shek and supporting a local revolution of the For-

mosans against the recent refugees from the mainland. The facts and figures may or may not be accurate; certainly they are not presented in an unbiased manner. It is to be hoped that American foreign policy with reference to the Far East will not be strongly influenced by this report.

H. C. Goerner

Missionary Education in a Baptist Church. By Dorothy A. Stevens. Philadelphia: The Judson Press, 1953. 208 pages. $2.50.

Perhaps the weakest point in our total missionary program has been promotion at the home base. We simply have not succeeded in conveying effectively to the supporting constituency the sense of the magnitude of the task of world missions, the impressiveness of achievements of faithful workers in other lands, and the feeling of partnership in an ever-growing Kingdom work. Not only for the sake of increased giving, but because of spiritual values to the individual Christian and the local congregation, a much more comprehensive plan of missionary education is sorely needed in most Baptist churches. Here is a workable blueprint for building a missionary-minded church.

This book was written with churches of the American Baptist Convention in mind, but with very slight adaptations it will serve admirably for Southern Baptists. One has but to substitute "B.T.U." for "B.Y.F.", "The Cooperative Program" for "The Council on Missionary Cooperation," and a few other such minor changes.

The scope of the book is remarkable. It is brimming with ideas and practical suggestions. There are special chapters on the church school of missions, missions in the Sunday School, missionary reading programs, missionary education projects, and the training of children, young people, and adults. Not a pastor will read this book without getting fresh inspiration and help for doing one of the most important jobs in his church.

H. C. Goerner

Letters to Mark. By James D. Bryden. New York: Harper and Brothers, 1953. 150 pages. $2.00.

"Why is there such senseless suffering and adversity in a world created by an almighty and loving God?" Mark Fisher, who had been a casual Church-goer most of his adult life, confronted a minister with this perplexing question and demanded a "straight answer." Jim Bryden, the minister and author of this book, serves

the New York Avenue Presbyterian Church in Washington, D. C. By correspondence the minister seeks to answer this question which has been heckling mankind since the dawn of history.

Jim Bryden approaches the problem by rejecting such common, pat answers as suffering being the result of sin, a test from God, and suffering as a means of character development. God is not the cause of human suffering, that is, the immediate cause. The immediate causes of suffering are the operation of natural law, the progressive nature of human life, man's freedom of choice, and the togetherness of life. But these factors are not only the cause of man's suffering, but the structural base of life and framework of human personality. God's purpose is the creation of personalities. Since He is a God of love He is involved in His creation, in the lives of His children. He suffers with them as the cross clearly teaches, and wherever the individual meets with adversity, there may be the growing point of God's creation, for the hazard of adversity presents itself also as spiritual opportunity in which God is our companion. Thus our chief concern is what we become through the experience of adversity by which we are transformed from what we are to what we shall be.

This is a success story. Mark, for all practical purposes, arrives at a satisfactory answer to the meaning of suffering. However, the author hardly goes beyond one of the "common" answers to suffering repudiated in the beginning, namely, that God allows suffering as a means of training our characters and calling forth in us faith in Him which otherwise could not be attained. All of this reminds us again that there is no simple answer to the problem of human tragedy and suffering. Nevertheless, this book does present the problem positively and in terms that the layman can grasp. It should be a help to people who are trying to reconcile a good God with a suffering world.

Henlee Barnette

The Baptist Ministry Then and Now. By Robert G. Torbet. Philadelphia: The Judson Press, 1953. 134 pages.

The need for a study of the nature and function of the Baptist ministry has been felt keenly by the Commission on the Ministry of the American Baptist Convention. In 1945 that Convention sponsored the only factual study that has ever been conducted on the Baptist ministry in the United States, *Theological Education in the Northern Baptist Convention.*

This present volume is a convenient handbook for Baptist men and women which attempts to do three things. First of all, it

traces briefly the rise of a ministry among "the people called Baptists" and points out the place and achievements of Baptist ministers in the ever-changing scenes of American church life. A second purpose is to provide historical perspective for evaluating the Baptist ministry. A third purpose is to show the importance of a trained ministry and to give some account of the efforts in recent years to elevate the standards for the ministry. These were the objectives, and they have been met in a small, compact volume by the eminent Baptist historian Robert G. Torbet. This volume contains a history of the Baptist ministry in America, biographical sketches of Backus, Peck, Strong, and Rauschenbusch. It also contains a manual on ordination, liscensing, and ministerial listing prepared by the American Baptist Convention.

The objectives presented by this book should be a challenge to Southern Baptists as well as to American Baptists. Although Dr. Torbet is able to give an adequate treatment of the Baptist ministry in general, he certainly does not attempt to do that which some historians should do for the Southern Baptist Convention. His work will be a valuable handbook to all Baptist ministers and should point the way toward a study of the Baptist ministry in our own denomination in the South.

Samuel Southard

Psychotherapy and the Christian Message. By Albert C. Outler. New York: Harper and Brothers, 1954. 286 pages.

Christian apologetics confronts the psychotherapeutic challenge to its transcendental and infinite message of hope as well as healing. The secularization of basic Christian values is the reason Albert Outler perceives the work of psychotherapists as a potential promise of cooperation as well as rivalry between the psychotherapist and the theologian. The points of convergence and disparity between modern analytical psychotherapy and the Christian message are very ably presented in this competent philosophical and theological analysis of the problems of the human self and its freedom, the human quandry (sin), the human possibility (salvation), and the ordered life (ethics). The great systems of psychotherapy are carefully analyzed on the basis of a first-hand knowledge of the primary sources written by Freud, Jung, Adler, Horney, Fromm, Sullivan, and Fromm-Reichman, among many others. However, not enough attention is given to the threat to psychotherapy within psychiatry itself; i.e., the threat of the organicists who are tending to substitute mechanical, chemical, and surgical techniques of therapy for the longer, more arduous task of psychotherapy as short-cuts.

These are short-cuts, often, to avoid psychotherapy rather than ancillaries to psychotherapy. This is the real threat of materialism in psychiatry.

Then, too, Outler's treatment is too academic in his assumption that Christianity's contribution to psychotherapy is philosophical and psychotherapy's contribution to Christianity is practical. He really gets academic when he asserts that Christianity's practical wisdom is largely borrowed (p. 245). This does not ring true to what we know of the earthly ministry of Jesus in his healing ministry. For instance, Jesus' approach to therapy was apparently a good deal more practical than the psychotherapist who assumes that the *only* way for a person really to be healthy is through analysis, and makes this a normative criterion even though these schools of therapy are more philosophies of life and techniques of research in personality than they are systems of therapy which are accessible to the masses of people, applicable to a sufficiently large number of people of different stations and places in life, and validated in terms of the somewhat extravagant claims they make. When one has had as much contact as many of us have with state hospital populations, one is a little less impressed by the remonstrations of psychoanalysts toward religion and a bit more eager to see demonstrations of their healing power where it is most needed: in the state hospitals of our land and not in the plush atmosphere of restricted elite sections of Manhattan, Washington, Chicago, and London.

More constructively, it seems that the distinction between the philosophical and the practical is unsatisfactory, and that Christians and psychotherapists (those who are not Christians) have a great deal to offer to each other at both places. The point at which Christians have much to offer to psychotherapists at the practical level is in the area of a clean-cut missionary motive for healing. If the claims of the therapists are so irrevocably valid, the only way they can even prove to themselves that they are really so is to give themselves with more complete abandon and less concern for more than the real necessities of life to the poor, the down-trodden, the despairing patients in state hospitals.

Wayne E. Oates

Psychosis and Civilization. By Herbert Goldhamer and Andrew Marshall. Glencoe, Illinois: The Free Press, 1949. 126 pages. $4.00.

It has often been asserted that the stresses of modern civilization have increased the incidence of mental illness. This book is designed to test that assumption. By study of the admission rate to mental hospitals in Massachusetts from 1840 to 1940, the authors

show that there has been no increase in mental illness, within the age group of 10 to 50, in the last sixty to seventy years. There has been an increase in the number of aged persons admitted to mental hospitals and there has been an increase in the number of "non-psychotic" individuals who are admitted to hospitals for short periods of observation and then released.

The authors also include a chart on the conditional expectancy rate of mental illness for persons living in New York State. The chances for admission to mental hospitals for persons who live from birth to the age of 65 is one in fifteen. The statistical summaries in this book will be of interest to chaplains, psychologists, and teachers of pastoral care.

S. Southard

The Power of Positive Thinking. By Norman Vincent Peale. New York: Prentice Hall, 1952. 276 pages.

Norman Vincent Peale has in this book a curious combination of a conditioned-reflex type of psychology, embroidered here and there with a little psychoanalytic jargon, touched up with color detail from popular versions of psychosomatic medicine and extra-sensory perception, and put into the framework of the success needs of American business men. He undergirds these conglomerate ideas with religious sanctions taken from an essentially Pharisaic-Jewish view of religion, i.e., that the righteous man will be healthy, wealthy, and wise—believing will be his success, and that the unrighteous will think negative thoughts, get sick, and be a total failure.

Naturally such a view of religion arises in response to the intolerable despair and sense of unworthiness and inability occasioned by the evaluation of the individual and his responsibility and ability as a free moral agent in diverse cultural emphases today. Notable among these is the over-emphasis of the impotence of man in such areas as governmental paternalism, neo-orthodox theology, and psychoanalytic theory. All of these diverse emphases have one or two things in common: They have taken into consideration man's helplessness, but they do not come very clearly or practically to grips with *exactly* what man can do about his condition. Peale speaks into the vacuum with this detailed minutiae of exact rituals for every conceivable purpose. Over-anxious and over-dependent persons who have never been led to the deeper sources of continuing personal security in God make a rosary out of such books as these. The press abounds with them, and remarkably enough they are of a real help to many people in the absence of an ordered religious heritage

and an enduring community of Christians to whom to relate themselves.

However, I personally find the material here sadly out of keeping with the prophetic religion of the Eighth Century Prophets and of Jesus, who gave their lives to demonstrate the shallowness of the success-religion of their contemporaries whose patterns of thought and action were Biblical examples of Peale.

Wayne Oates

Sex Ethics and the Kinsey Reports. By Seward Hiltner. New York: Association Press, 1953, XI, 238 pages. $3.00.

It is a credit to Seward Hiltner and the Association Press that they have foreseen the need for an examination of the Kinsey reports from the point of view of a Christian sex ethic. The actual findings of Kinsey are critically examined by Dr. Hiltner in the light of a contemporary statement of the Christian view of sex.

After examining the biblical and historical bases of a Christian view of sex, the modern contributions of scientists, such as Kinsey, are considered. The author criticizes existing attitudes and considers the Christian view in the light of Kinsey's report. The conclusion is that the personal-interpersonal attitude toward sex is most compatible with a Christian sex ethic. However, the Kinsey report reveals that the major attitudes in America today are the "child of nature attitude," "the respectability-restraint attitude," and the "romantic attitude." It is interesting to note that the "fidelity" which is stressed by Emil Brunner in his discussion of marriage is very close to the "steadfast" emphasis of the respectable, middle-class American citizen examined by Kinsey. Hiltner, on the other hand, stresses the fact that both intensity and steadfastness in sex are to be considered within the field of our inter-personal relationships as it is ultimately revealed through the will of God.

Samuel Southard

Baptists on the March. By E. C. Routh. Shawnee, Oklahoma: Oklahoma Baptist University Press, 1952. 92 pages.

A short interpretation, by a well-known Baptist leader, of the life and faith of Baptists. Built on a historical framework, the value of the little book is yet vitiated by the unhistorical manner in which Baptists are connected with all sorts of sects from the second century to the seventeenth. This is in part compensated for by the author's larger respect for apostolic faith and apostolic quality of life, than for alleged institutional succession from apostolic times.

T. D. Price

Puritan Sage. Collected Writings of Jonathan Edwards. Edited by Vergilius Ferm. New York: Library Publishers, 1953. 640 pages. $7.50.

This collection of writings from the pen of Edwards is put forth on the 250th anniversary of the birth of this greatest "Puritan Sage." The book aims as well, one would understand, at a reappraisal of Edwards' life and work. The subject and aim are eminently worthy, for Edwards stands high in the lists of American pioneers in education, theology, philosophy, science, and psychology.

Editor Ferm has prepared an introductory essay (pp. xiii-xxvii) for the materials which follow. His selection of material—writings in whole or in excerpt—is representative of the wide range of Edwards' interests. Unless one has access to and willingness to delve into the standard, ten-volume edition by S. D. Dwight, *The Works of President Edwards,* this one-volume collection will be the most usable one available. It is probably not too much to say that the thought of no American divine is more important than that of Edwards.

T. D. Price

Sex and Religion Today. By Simon Doniger (editor). New York: Association Press, 1953. 238 pages. $3.00.

Although sex and religion are among the largest categories in books today, editor Doniger is struck by the rigid and wholly artificial separation of these two vital areas of human experience. This book is written, therefore, as an attempt to point toward a meaningful synthesis of sex and religion.

The pastoral counselors, church historians, theologians, and psychiatrists who have written this book believe that sex can be a positive contribution when it is considered as part of the total meaning of life. It can be a means of grace. Yet it, nor any other human emotion, should be considered apart from the ethical and religious imperatives of mankind. The separation of sex and religion, or the rejection of either, has caused trouble from the beginning of the Christian church to the Kinsey Report.

The book is marked by a realistic concern for the multiple variety of sexual problems that confront modern man. Biblical teachings, historical development, ethical implications, and psychological insights concerning the relation of sex and religion are presented. All of the authors seem to have a "feel" for other approaches to the subject except the article by a psychoanalyst. This article alone presents an isolated, dogmatic, and hortatory discussion of sex for the benefit of "laymen."

The general tenor of these articles may be seen in that of

Thomas Bigham on "The Religious Element in Marriage Counseling." After discussing the use of legal, educational, and therapeutic resources in counseling, he states that in the work of a pastor these resources "have a more-than individual reference, a more-than-social refernce, a reference to the Eternal."

S. Southard

Stewardship in Methodism. By Boyd M. McKeown. Nashville: The Methodist Publishing House, 1953. 156 pages. $1.75.

Methodists and Southern Baptists have this in common—they are both near the bottom of the list in the United Stewardship Council's report of per capita giving for 1952. The average gift for all missionary and benevolent purposes by each Methodist member was $4.43; for each Southern Baptist member, $5.32. When Boyd McKeown writes of problems and plans of stewardship promotion in Methodism, he is therefore dealing with a matter equally vital to Southern Baptists. Dr. McKeown is an authority in this field. He seeks to "interpret discipleship in terms of stewardship living and proposes a program of church finance which is at one and the same time essentially Christian and basically sound." He deals with stewardship in its broad New Testament meaning and applies scriptural principles to present day conditions. He gives to the pastor his rightful place of leadership in church financing, but puts the burden of details where it properly belongs, on the shoulders of the laymen. There is nothing strikingly new in the methods which are proposed, but they are given attractive and effective restatement. Perhaps the most important single chapter is "Toward a Financial Policy for the Local Church."

G. S. Dobbins

A Functioning Deacon in a New Testament Church. By M. W. Egerton. Knoxville, Tennessee: published by the author, 1953. Price $1.00.

A Baptist deacon and eminent lawyer, prominent in church and denominational affairs, has written this greatly needed book on the office and work of the deacon. His discussions contain the wisdom of experience and reflect a broad study of the scriptures. He makes plain the New Testament conception of the deacon as "servant," not "boss." He clears up many current misconceptions of the deaconship and breaks down the growing distinction between the deacon as layman and the pastor as clergyman. He confronts us squarely with the New Testament teaching of the equality of all believers, and demolishes the concept of the "board of deacons" as

a "board of managers." Mr. Egerton thinks that the "rotating system" is a concession to unideal practices that have developed, and argues that if there were a return to the New Testament pattern no rotation would be needed. He sets up a suggested functional organization of deacons which would make them in fact as well as in theory servants of the church. This little book should be in the hands of every deacon in the land.

G. S. Dobbins

Types of Apologetic Systems. By Bernard Ramm. Wheaton, Illinois: Van Kampen Press, 1953. 236 pages. $3.00.

The fundamental purpose of this book is to "whet the Christian's appetite for apologetics." Dr. Ramm, professor of philosophy at Bethel College and Seminary (Baptist) of St. Paul, Minn., has achieved his aim. One cannot read this volume without seriously reappraising his own metaphysical and epistemological views with the idea of tightening up possible loose ends.

Using the typological method, the author arranges his material under three main categories: (1) systems stressing subjective immediacy as reflected in Pascal, Kierkegaard, and Brunner; (2) systems stressing natural theology as seen in Aquinas, Butler, and Tennant; and (3) systems stressing revelation with Augustine, Van Til, and John Carnell as examples.

Here is a clear and discriminating introductory study to the Christian philosophy of religion. It can be used fruitfully in our church-related schools.

Henlee Barnette

The Minister's Personal Guide. By Walter E. Schette. New York: Harper and Brothers, 1953. 183 pages. $2.95.

From a background of sixty-five years in the ministry, this veteran writes to fellow ministers, especially young men, about intimate matters of attitudes, conduct, choices, habits, relationships, character. Common sense tinged with delicate humor characterizes the discussion throughout. Dr. Schuette runs the whole gamut of ministerial manners and mistakes. He begins with the minister's call—his credentials, his settlement in a pastorate, his daily schedule, his term of service. He then discusses the minister's relations and duties—in the pulpit, in the care of the sick and bereaved, in the conduct of weddings, in pastoral visiting and counseling, in his relationship to the assistant minister or other staff member. An especially helpful section is on the minister's home life and every minister will profit from his counsel concerning personal affairs. The minister is a servant not only of his own congregation but of the

public, hence the need of giving attention to pastoral and personal relations. Wit and wisdom are combined in the discussion of the minister's habits and moods. Let me suggest that the pastor and his wife sit down and read this book together, perhaps chapter by chapter, over a period of some three months.

G. S. Dobbins

Philosophy and the Idealogical Conflict. By Charles S. Seely. New York: Philosophical Library, 1953. 319 pages. $5.00.

This is a book of nonsense which is supposed to demonstrate the historical necessity of "Idealism" being replaced by "Materialism." The first term covers such things as the Christian religion, capitalistic economy, democratic politics, and free society. The second term covers such things as humanistic religion, socialistic economy, totalitarian politics, and regimented society. The only real question for debate, the author thinks, is whether the transition will come about by evolution and peaceful means or by revolution and warfare.

Guy H. Ranson

Construction of Educational and Personnel Tests. By Kenneth L. Bean. New York: McGraw-Hill Book Company, 1953. 231 pages. $4.50.

This volume would be of particular value to teachers in high school and college as well as to those in industry who are charged with the responsibility of finding the "right" person for the "right" job. In an excellent manner, without needless statistics and technical language, the author explains in detail the steps that should be followed in devising a test that would be fair, objective and revealing.

Those who are interested in religious education could follow the principles given in working out tests in the areas of religious knowledge and religious attitudes.

Findley B. Edge

Recent Thought in Focus. By Donald Nicholl. New York: Sheed and Ward, 1953. 250 pages. $3.50.

This book is intended to be a guide from confusion to truth for those who have become confused by the many recent developments in philosophy, natural science, and psychology. Actually the book is a rather poor indictment of Marxian, phenomenological, and existential philosophy, of evolutionary biology, and of Freudian psychology from the standpoint of Thomistic philosophy.

Guy H. Ranson

Criminology. By Clyde B. Vedder, Samuel Goenig and Robert E. Clark. New York: The Dryden Press, 1953. $4.50.

The purpose of this volume is to provide students in criminology courses with a book of readings which give them "first-hand the original research contributions of criminologists responsible for creating or expanding the knowledge in the field."

Several unique features make this volume a desirable textbook. Basic materials by leading thinkers are chosen on the basis of "authoritativeness coupled with readability." Suggestions are given correlating the selections in this volume with the chapters in a number of well known textbooks. Well organized, the book is divided into four parts: Criminology, Crime and the Criminal; Factors in Criminality; Types of Criminality; and Treatment of the Criminal.

Students will find this book interesting and informative reading in the basic literature of criminology. Teachers will welcome its publication because it will prove to be a satisfactory textbook.

Henlee Barnette

The American Family. By Ruth Schonle Cavan. New York: Thomas Y. Crowell Company, 1953. 650 pages. $5.00.

This book is not to be confused with the author's earlier volume, *The Family.* Though written from the same socio-psychological point of view, it is a successor to rather than a revision of the earlier text. Taking the "cultural lag" approach to the problem of the family, the author shows that the family has developed its ideals and forms, as a result of interaction with other social institutions. This is one of the better textbooks in the area of the family. Part I is concerned with the present status of the American family. Part II deals with the social configurations of the American family. The cycle of family life makes up Part III while Part IV presents the problem of family adjustment in modern society.

Henlee Barnette

The Organization of the Methodist Church (Revised). By Nolan B. Harmon. Nashville: the Methodist Publishing House, 1953. 288 pages. $3.75.

Dr. Harmon writes with authority about Methodism past and present. For more than a decade he has been book editor of The Methodist Church. From the beginning, Methodists have placed much emphaisis and value on organization and administration. John Wesley possessed organizational genius. One reads the story of Methodism, one is impressed with the realization that this great religious body is the lengthened shadow of Wesley. Yet modern Methodism

has gone a long way from the original pattern of its founder. Not by accident has this great body become one of the most significant factors in the religious life of England and the United States, and indeed of the world. The "connectional system" which it represents combines common sense, practical politics, doctrinal conviction, spiritual enthusiasm.

Dr. Harmon first traces the history of Methodism from its beginnings in England to its present form of organization and expression in the United States. He then takes up in minute detail the conference system according to which Methodism operates, describing the workings of the general conference, the annual conference, the district conference, the quarterly conference. Much attention is given to the "jurisdictional plan," which is a later development. A great deal of insight is given into both the strength and the weakness of the Methodist system. Recognition is made of some archaic elements that persist, but the reader is impressed with the alertness of Methodist leadership to present needs. An informative section describes the "executive agencies," with special attention given to the board of missions, the board of education, the "university senate," the board of publication, the board of pensions, the board of evangelism, the council on world service and finance, the commission on promotion and cultivation, the board of hospitals and homes, the board of world peace, the commission on public relations and Methodist information. A listing of these agencies indicates something of the scope of modern Methodist interest and activity. A careful reading of this book will give new appreciation of this great body of organized Christians who are still intent on implementing Christianity.

G. S. Dobbins

These Things Remain. By Carlyle Marney. Nashville: Abingdon-Cokesbury Press, 1953. 174 pages. $2.00.

Dr. Carlyle Marney is pastor of the First Baptist Church, Austin, Texas. He received his academic training at Carson-Newman College and the Southern Baptist Theological Seminary.

These Things Remain, a volume of ten sermons, is Dr. Marney's first book. These messages were first preached to his congregation, which he describes as "the most expectant congregation a man could pray to serve."

It is easy to tell that Dr. Marney prepared these sermons to meet "every conceivable human need," to answer those "hoping for some authentic word from God." Every sermon reveals insight into needs of people in every station of life—"Ph.D. and shopgirl, owner and day laborer, veteran professor and little child."

Here are sermons which see what men face in everyday life, express genuine concern for men in their struggle,—and offer the resource of Christ to help.

These sermons are marked by a freshness, vividness, and vigor of style which make them different. The author is a master at painting word pictures and drawing comparisons. Some sermons have been characterized as "saying old things in old ways." These sermons share the old story, but in *new ways.*

The finest thing which can be said about the sermons is that they are *Kerygmatic preaching.* Here is good news! The story of what God has done—and can do for those who believe. To read sermons like "These Things Remain," Day Spring," and "All the Sons of the Earth," (three of the ten titles) is to breathe apostolic air.

Recently the reviewer has been reading sermons by present day pulpit masters—Luccock, Kennedy, McLennan, Bosley, and others. *These Things Remain* will rank with the best sermons being produced in America today.

V. L. Stanfield

Table Talk and Tidbits. Stories and Recipes from Around the World. Compiled by Dorothy A. Stevens. Philadelphia: The Judson Press, 1953. 159 pages. $2.50.

A delightful collection of recipes for making distinctive dishes from many lands, with interesting anecdotes concerning foods and eating habits of other peoples; easily followed directions to provide a suitable, colorful meal for any type of international gathering. Should be in church libraries. A find for the alert social chairman of Woman's Missionary Society.

Great Is the Company. By Violet Wood. New York: Friendship Press, Revised Edition, 1953. 168 pages. Cloth $2.50. Paper $1.25.

An attractive new edition of a popular book first published in 1947, telling the romance of the translation and distribution of the Bible in over a thousand languages. Revised edition includes a brief account of the Revised Standard Version in English, explained for young people.

Papi. By Eleanor Hull. New York: Friendship Press, 1953. 137 pages. Cloth $2.00.

An appealing story of a Puerto Rican immigrant boy recently arrived in New York City, presenting in terms a child can understand the human side of the nation's latest population problem.

Single Young Adults in the Church. By George Gleason. New York: Association Press, 1952. 120 pages.

The findings of a study extending over more than two years and involving 9,300 miles of travel, many questionnaires, and extensive correspondence are contained in this extremely helpful book which focuses attention on the major problem of church responsibility for single young adults. The special needs and hope of the members of this group, twenty to thirty-four years of age, are explored and analyzed, and some of the things they are asking of churches are listed. Noteworthy efforts which both small and large churches are making to provide for young adults are discussed, and suggestions for organizing the church to effectively reach and hold this important group are offered. Articles by Paul Poponoe, Evelyn Mills Duvall, and Oliver M. Butterfield dealing with the marriage problems of single young adults make a special contribution to the worth of the material presented. Every church leader would profit from a careful reading of this book.

Sabin Landry

BOOKS RECEIVED

A Christian Looks at Liquor. By Bernard Brunsting. Wheaton, Illinois: Van Kampen Press, Inc., 1953. 48 pages. .50c.

How to Help People: Using Mental Hygiene in Your Work With Youth. By Rudolph M. Wittenberg. New York: Association Press, 1953. 64 pages. $1.00.

The Romance of Jesus. By Daniel A. Poling. New York: Association Press, 1953. 236 pages. $3.00.

Spurgeon's Sermons, Vol. I. By Charles Haddon Spurgeon. Grand Rapids, Michigan: Zondervan Publishing House, 1952. 383 pages. $3.95.

How to Obtain Fullness of Power. By R. A. Torrey. Wheaton Illinois: Sword of the Lord Publishers, 1897. 76 pages. $1.50.

Devotions for Boys and Girls. By William L. Woodall. New York: Association Press, 1953. 56 pages. $1.50.

The Inward Cross. By Charles Duell Kean. Philadelphia: Westminster Press, 1952. 61 pages. $1.25.

20 Occasional Sermons. By Lutheran Pastors. Minneapolis: Augsburg Publishing House, 1953. 234 pages. $3.00.

How to Preach from the Gospel of John. By George A. E. Salstrand. Grand Rapids, Michigan: Baker Book House. 114 pages. $2.00.

A Free Society: An evaluation of Contemporary Democracy. By Mark K. Heald. New York: Philosophical Library, 1953. XII, 546 pages. $4.75.

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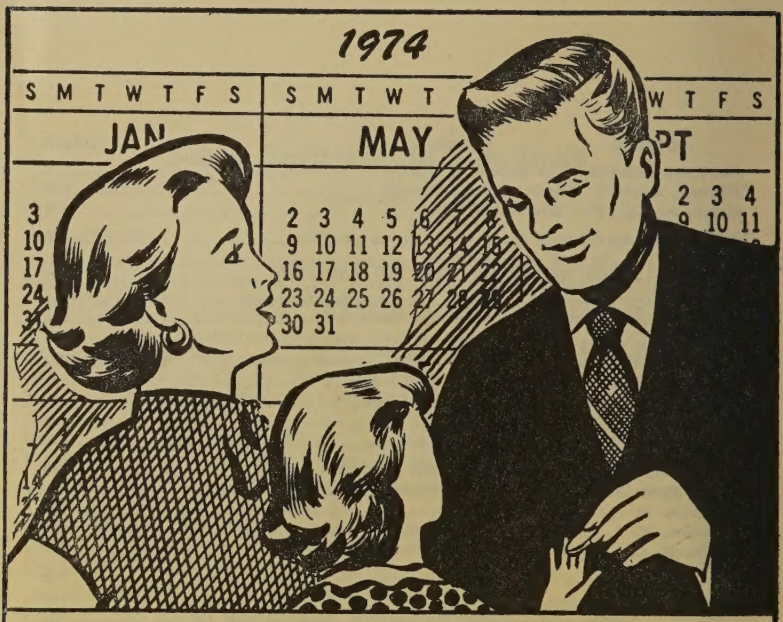

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